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Clarendon Press Series

VIRGIL

GEORGICS

BOOKS I, II

EDITED

WITH INTRODUCTION AND NOTES

BY

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PART I.—INTRODUCTION AND TEXT

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INTRODUCTION.

Critical estimate of the *Georgics*: their subject and purpose. Date of composition and early life of Virgil. Form of the poem and its principal sources. Influence of Lucretius upon the matter diction and metre of the *Georgics*. Virgil's art in execution and poetical treatment of his materials. Episodes and descriptive passages. Patriotic spirit displayed in the *Georgics*. Remarks on the Invocation of Augustus in the First Book. MSS. and various editions.

THE *Georgics* have justly been esteemed the most perfect and artistic production of Virgil's genius. In his earlier essays in verse, the *Bucolics* or *Eclogues*, the poet exhibits his wonderful power over rhythm and words, but we also detect in them traces of the immaturity of youth, while their subjects are for the most part confessedly light and trivial¹. On the other hand the *Aeneid*, owing to the vastness of its scope, forbade anything like exhaustive treatment: moreover, it lacks the final touches of the master's hand. But in the *Georgics* we have a work written and perfected in the full maturity of the poet's powers. It has a serious purpose in view, and deals with a subject well suited to his genius and inclination, so that, in spite of its unpromising material, it is deservedly regarded as the most masterly composition of its kind. Its principal defect in the eyes of modern readers, that of occasional obscurity, is due partly to causes hereafter to be mentioned², partly to lapse of time and

¹ The term *ludere*, applied by Virgil himself to these poems (*E.* i. 10; vi. 5; *G.* iv. 565) indicates this.

² See p. 11.

altered conditions. The evidence of later Roman agricultural writers clearly shows that to them it presented no difficulty¹. Even in this country and at the present day, allowance being made for differences of soil and climate, many of Virgil's rules and methods of agriculture are worthy of attention.

The Greek title *Georgica* (γεωργικά) denotes a treatise on Husbandry, and the principal contents of the poem are set forth in the opening lines of the First Book.

Virgil's professed purpose was to give practical instruction in everything connected with agriculture, a theme well worthy of a nation, whose highest magistrates in olden days—Cincinnatus, Fabricius, Curius Dentatus, and the rest—had been cultivators of the soil. Regarded from this point of view, the Georgics form one of a series of treatises *de Re Rustica*, extending from about the third century B. C. to the first century of our era.

Publius Vergilius² Maro, the son of a small landowner, was born at Andes, near Mantua. When about seventeen years of age, he removed to Rome, and, after a short course of rhetoric, began the study of philosophy under Siron, the Epicurean. We learn from one of his minor poems, written about this time, and more especially from the well-known passage in *Georg.* ii. 475, etc., that natural science had peculiar attractions for his mind. That the recently published poem of Lucretius, *de Rerum Natura* exercised a powerful influence in determining the direction of his studies we shall presently see. How long Virgil remained in Rome is uncertain; but after some years he returned to his native Andes, where in the diligent pursuit of farm-work he gained that practical experience which was hereafter to bear fruit in the Georgics. During the interval between 42 or 41 and 37 B. C., he was employed upon the Eclogues, a set of pastoral or bucolic poems, chiefly in imitation of the Idylls of Theocritus. It is

¹ See the evidence of Pliny and Columella referred to on p. 15.

² The spelling *Vergilius* is attested by the best MSS. in *G.* iv. 563 as well as by inscriptions. But I have retained the familiar *Virgil* in English.

probable that Virgil did not long continue at Andes. The liberality of Octavian and his minister Maecenas had secured him leisure and comparative wealth, and we know from the concluding lines of the Fourth Georgic that a little later he was residing at Naples. After completing the Eclogues, Virgil began the Georgics in 37 or 36 B.C.¹, at the suggestion of Maecenas, who had now become his intimate friend and patron. The work of composition occupied seven years²; this brings the date of completion down to 29 B.C., in which year the poem³ was read aloud by Virgil and Maecenas alternately, to Augustus at Atella, in Campania, on his final return to Italy after the settlement of the Eastern provinces. The period (36-29 B.C.) assigned to the composition of the Georgics applies to the poems as a whole, but some portions must have been written independently of their present context, and afterwards inserted where we find them. Thus the conclusion of the First Book (498, etc.), with its gloomy forebodings and desperate appeal to Caesar to save Rome from destruction, cannot be of the same date with the introductory invocation in which Octavian is hailed as a present deity and protecting power. The former passage (perhaps also ii. 495-9) may well be assigned to 33 B.C., when Rome was harassed by civil war, and her empire overrun by foreign enemies in the East and West⁴. The latter passage, together with the stately exordium of the Third Book almost certainly belongs to 30 or 29 B.C., a time of public rejoicing, when, after his recent victories, Augustus celebrated a triple triumph and had divine honours decreed to him.

The form of the Georgics is what is called 'didactic,' i.e.,

¹ See note on the *Portus Iulius*, made by Agrippa in 37 B.C. (ii. 161).

² See the *Life of Virgil* attributed to Aelius Donatus, but almost certainly the work of Suetonius (*Nettleship, Ancient Lives of Virgil*, pp. 29, 30).

³ I.e. the first edition of it. The long episode concluding Book IV was substituted for the original passage in praise of Gallus (see p. 13, note).

⁴ See notes on i. 509, 510.

a poem whose object is to *teach* (διδάσκειν) or give information upon a definite subject. Before the existence of a prose literature, such information was necessarily imparted in verse, and the tendency was to subordinate poetical treatment to practical utility. The earliest Greek example is Hesiod's *Works and Days*. This, in the form of a personal address to an improvident brother Perses, consists of a number of detached precepts on right conduct, household thrift, and husbandry, with a calendar of days¹ and seasons adapted for various operations in the homestead and on the farm. In ii. 176 Virgil expressly intimates his intention of taking Hesiod for his model, but his direct imitations are almost entirely confined to a few passages in the First Book of the Georgics².

During the middle period of Greek literature didactic poetry fell into disuse, but it was revived by the Alexandrian writers of the 3rd century, B.C., as a means of systematic instruction. The style of these poets is wholly artificial; the Hesiodic spirit, the quaint old-world flavour of the primitive didactic *epos* has evaporated, and what is left is a mere digest in verse of second-hand scientific information. The *Phaenomena* and *Diosemeia* of Aratus are still extant. From the latter Virgil borrowed the passage on weather signs in i. 351, etc., selecting and abridging his materials so as to keep the poetical rather than the didactic purpose steadily in view. Nicander of Colophon wrote a poem called *Theriaca* (Θηριακά) on venomous beasts, whence Virgil drew his directions for getting rid of snakes and his description of the Calabrian serpent in iii. 414-439. A lost work by the

¹ Hence the title, *Ἔργα καὶ Ἡμέραι*, i. e. farming *work* and a list of lucky and unlucky *days*. The nearest English parallel is the *Five Hundred Points of Good Husbandry*, by Thomas Tusser, written in the sixteenth century.

² E.g. the reign of Jove (i. 125, etc.), construction of the plough (169-174), notice of lucky and unlucky days, much abridged (276-287), natural calendar derived from observation of the stars (204, etc.) or the migration of birds (ii. 320), with a few homely maxims on various occasions.

same author upon Bee-keeping (*Μελίσσουργικά*) doubtless assisted him in the composition of the Fourth Book, while the passage, i. 233-239, on the divisions of the celestial sphere is partly translated from an astronomical poem by Eratosthenes of Alexandria, who flourished about 250 B. C.

Of the Greek prose writers, Xenophon in his *Oeconomica* gives minute directions upon the choice of soils, fallowing, preparing the ground, and sowing the seed; also upon vine and olive planting, depth of trenches, and the care of vineyards. In the First and Second Books of the Georgics Virgil's treatment of these subjects closely resembles that of Xenophon. Aristotle *de Animalibus* is Virgil's authority for some curious statements about animals in iii. 255, 280, 388; and Theophrastus on Botany for certain portions of the Second Book.

Among the early Latin writers on agriculture were Cato the elder (234-149 B. C.), author of a still extant treatise, the two Sasernae, and Tremellius Scrofa (about 100 B. C.). But Virgil was chiefly indebted to his immediate predecessor, Terentius Varro¹, whose work, *de Re Rustica*, was published in 37 B. C., when the Georgics were already begun. From Varro he derived much valuable information upon the breeding and training of horses, the management of cattle, sheep and goats, and dairy farming, besides the greater part of his materials for the Fourth Book.

The influence of Lucretius upon Virgil in the composition of the Georgics is of still greater importance. This subject is fully discussed by Professor Sellar in the sixth chapter of his *Virgil*: we select only a few of the principal points for consideration.

The poem *de Rerum Natura* is an exposition in six Books of the philosophical system of Epicurus. It deals with the origin and composition of matter, the formation of the universe, the beginnings and growth of animal life, sense perception and con-

¹ Cp. Isidorus, *Origines*, xvii. 1: 'Apud Romanos de agricultura primus Cato instituit, quem deinde Terentius [Varro] expolivit,—mox Vergilius laude carminum extulit.'

sciousness, the nature of mind and soul and their connexion with the body, the primitive condition of man and his gradual progress towards a state of civilisation. Such themes, treated by a master hand, must have had powerful attractions for a rising poet, who had already, as we have seen, expressed his enthusiasm for the study of natural philosophy and was now of an age most susceptible to external impressions. Moreover, the two poets had many tastes and feelings in common. Both were lovers of nature in all her varying moods, and of the simplicity and innocence of country life as contrasted with the luxury and vices of the town; both expressed a keen sympathy with the joys and sorrows of animals, and even with inanimate nature¹; both had a deep-seated impression of the hard destiny of man, condemned to a constant struggle against adverse powers, which persistently baffle his efforts to improve the existing state of things². Hence the pervading idea of the *Georgics*, the 'glorification of labour,' finds its counterpart in the poem of Lucretius, whose influence appears not only in longer descriptive passages, but in detached phrases like 'quod superest,' 'contemplator,' 'nonne vides?' 'miseris mortalibus,' etc.—all showing that, as Mr. Munro observes, Virgil's mind had been 'saturated with the ideas and language of Lucretius.' If 'imitation is the sincerest form of flattery,' Virgil's frequent imitation of Lucretius was the truest compliment he could have paid to his predecessor, though he never mentions his name.

Nevertheless, the points of contrast between the two poets are not less striking. According to Lucretius, Nature is an absolute supreme controlling power, operating through universal laws; phenomena being the visible links of a continuous chain of interdependent causes. Virgil, on the other hand, regards these

¹ Hence the numerous instances of personification in the *Georgics*. See p. 12.

² Compare such passages as *G.* i. 155, 198; ii. 47, 237, 412 with the lines in *Lucr.* v. 206, &c. describing the struggle of *vis humana* with the opposing *vis naturae*.

phenomena as isolated and independent facts ; hence he accepts certain results of natural science for his immediate purpose, regardless of their inconsistency with theories and opinions elsewhere expressed. His philosophy, so far as he has any, is 'eclectic'.¹ Thus in i. 415 the emotions of birds and animals are assigned to physical causes, whereas in iv. 219-227 he adopts, or at least does not reject, the opposite doctrine of the *Anima Mundi*. Also, his account of the spontaneous generation of bees by a supposed natural process (iv. 285, etc.) contradicts the earlier statement (l. 200) :—

‘Ipsae e foliis natos et suavis herbis
ore legunt.’

In these and similar instances there is a mixture of natural operations with supernatural agencies. Again, man's conflict with nature is regarded by Lucretius as a hopeless struggle against superior powers and unalterable conditions. With Virgil labour is a providential discipline, imposed by a supreme Father for the benefit of mankind (i. 121-123). Hence he does not, like Lucretius, view the gods from an unapproachable distance, dwelling in serene indifference to human affairs. He invokes them as 'present powers' to aid (i. 10), and bids the husbandman honour them by prayers and sacrifice (i. 337 ; ii. 393), and to supplement his labours by watching 'the infallible signs' (i. 351) which Providence has specially appointed for his observation. According to Lucretius religion is a debasing superstition, from which the study of nature can alone deliver men, its terrors being due to ignorance of natural causes which operate without any divine intervention². He therefore rejects or explains away the fables of ancient mythology, either as poetical creations or the figments of a credulous and unscientific age.

Lastly, Lucretius manifests but faint traces of that national or

¹ From *ἐκλέγειν*, denoting a *selection* and combination of various and often opposite theories, without taking account of their differences.

² Nullam rem e nilo gigni divinitus nunquam' (Lucr. i. 150).

patriotic feeling which is so conspicuous in the Georgics. His ideal of self-contained philosophic contemplation is inconsistent with one of active work, undertaken for the good of others or of one's country. Such sentiments as Virgil has expressed in his Praise of Italy in the Second Georgic, or his conception of the world doing homage to the majesty of Rome, are alien to Lucretius' idea of history, for whom contemporary events are but transient and incidental, as compared with the infinity of Nature and the immutability of her laws.

As regards metre and versification, Virgil may fairly be said to have brought to perfection the instrument which Lucretius had already more than half fashioned. Since the time of Ennius (239-169 B. C.) the Latin hexameter had passed through successive stages of progress, until in Lucretius Virgil found a starting-point whence he was enabled to reach a height of excellence that admitted of no further advance. Hence, although many lines in the Georgics recall the rhythm of corresponding passages in the *de Rerum Natura*, the general effect is dissimilar. For instance, Lucretius often ends a verse with words of five syllables, as *principiorum, materiai*, or of four, as *animai*; Virgil never admits the former ending (except in the case of the proper name *Deiopea* (G. iv. 343), and the latter only in Greek words like *hyacinthos, cuparissis*, etc. Lines without a caesura in the second foot, as 'Religionibus atque,' etc., 'Aut extrinsecus aut,' etc., are rare in Virgil, and always used for the sake of effect¹. A spondee in the fifth foot is far oftener introduced by Virgil, following Homer and Hesiod, than by Lucretius, who does not as a rule imitate Greek rhythms. Alliteration, or repetition of similar consonants, and assonance, or recurrence of the same vowel-sounds, abound in the poem of Lucretius, but are less frequent in the Georgics, though several instances occur².

¹ E.g. 'scilicet omnibus est labor,' etc. (ii. 61), 'armentarius Afer,' etc. (iii. 344).

² For examples see i. 318, 327, 357-359, 378; ii. 470; iii. 45, 338; iv. 71, 72, 260-262, 370, 511.

Altogether, the general effect of the Lucretian metre, save in isolated passages of a more exalted tone, is one of ruggedness and monotony, compared with the exquisitely tempered variety of Virgil's harmonious verse.

The interest of the Georgics for modern readers is less concerned with the practical value of the author's directions or the accuracy of his information, than with his treatment of the subject as a work of art appealing to the imagination. His object being to delight as well as to instruct, he is chary of prosaic details, even where perspicuity might seem to require them, and he evidently regarded occasional obscurity as in any case preferable to tediousness. Professor Sellar justly observes (p. 231) 'The secret of Virgil's power lies in the insight and long-practised meditation through which he abstracts the single element of beauty from common sights and the ordinary operations of husbandry.' Instances occur on every page of the Georgics. When giving directions for breaking up the clods, harrowing, and cross-ploughing, he represents the farmer as 'helping the field, while Ceres from above looks down graciously upon his labours' (i. 95, 96). Irrigation introduces a picture of the husbandman 'inviting the rill to descend from the channelled slope and allay the parched soil with its bubbling streams' (i. 107). A prognostic of harvest from the flowering walnut-tree is expressed in the beautiful lines :—

'Contemplator item, cum se nux plurima silvis
induet in florem, et ramos curvabit olentes'

(i. 187, 188).

The grafting process makes the tree 'shoot skyward with joyous boughs and to view with wonder its strange foliage and fruit not its own' (ii. 81, 82). In late autumn 'Aquila shatters the leafy honours of the groves' (ii. 404). Mares in foal are to be put to graze 'by brimming rivers, where moss grows and the grass is greenest on the banks, by sheltering caves and jutting shadows of the cliff'¹ (iii. 143-145). In spring-

¹ Mackail's translation.

time the rising 'Pleiad shows her comely face and spurns with her foot the Ocean stream,' while in autumn she 'retreats before the rainy star of the Fish and sinks with sullen mien into the wintry waters' (iv. 232-235). The homeliest, and even unpleasing subjects, such as manuring the land (i. 80) and the treatment of scab in sheep (iii. 440), are relieved by picturesque poetic touches. Much of Virgil's charm is owing to his marvellous power of *word-painting*¹. Often a single epithet or descriptive adverb produces the desired effect, especially epithets and short phrases recalling Greek literary associations²—'Ache-loan cups,' 'Chaonian acorns,' 'Iturean bows,' 'the Cretan quiver,' 'Cecropian bees,' etc. Very numerous too are references and illustrations borrowed from the old Greek mythology—the 'wains of the Eleusinian mother,' 'the mystic fan of Iacchus,' the horses of Mars and of Pollux, the poplar wreath of Hercules; the stories of Scylla and Nisus, Ceyx and Alcyone, Io and the gadfly, the Centaurs and Lapithae, and the rearing of infant Jove in the Dictæan cavern. These are generally introduced by way of passing allusions, their several details being familiar to every educated Roman, from books, from sculptures and paintings, or from memories of foreign travel³.

The frequent instances of personification⁴ occurring in the Georgics are due to the poet's strong sympathy with Nature, which leads him to ascribe human impulses and emotions to inanimate objects. Thus, the land *feels* cold and heat; the corn-fields are *glad*; the earth is *reluctant* to admit seed; Gargarus *marvels* at her harvests; plants *take heart*; young trees *are taught* their lessons; glades are *refreshed* by dew; and the sky is *saddened* by the chill rain. That fellow-feeling for animals

¹ 'All the charms of all the Muses
Often flowering in a lonely word' (Tennyson).

² See note on i. 120.

³ In iv. 490 Virgil omits an essential point in the story of Orpheus and Eurydice, as too well-known to need particular mention.

⁴ See list of passages in the Index.

which Virgil had in common with Lucretius has been already noticed. It naturally pervades the Third Book, which treats of horses and cattle, while the Fourth is one continued description of the state and habits of bees, in language drawn from human politics and society.

But nowhere are Virgil's powers of description more strikingly shown than in the episodes and digressions which from time to time break the continuity of his didactic exposition. Such are the grand storm-piece (i. 316), the charming description of spring (ii. 323), of the chariot-race (iii. 103), of the combat of bulls (iii. 219), of the battle of the bees in swarming-time (iv. 67), of the garden plot of the old Corycian swain (iv. 125); besides the longer digressions:—a Scythian winter scene (iii. 349), the murrain among cattle in Noricum (iii. 478), and the story of Aristaeus¹, which occupies nearly half of the Fourth Book.

Three of the longer episodes are deeply imbued with that patriotic feeling which distinguishes Virgil as the *national* poet of his time. The first (i. 464 to the end of the Book) enumerates the direful portents following upon the assassination of Julius Caesar. These he regards as tokens of divine wrath for a national crime, and he ends with a prayer for the safety of Octavian, who alone could restore the fallen fortunes of Rome. The second (ii. 136, etc.) celebrates the praises of Italy—'great mother of fruits, great mother of men'—in noble lines which overflow with affection for his native land. In the third episode (ii. 475 to the end) Virgil enthusiastically depicts his ideal of rural joys and innocence, as contrasted with the vices and restless ambition of the court and the camp, and concludes with a longing backward glance at the 'life of yore the antique Sabines lived,' and the glories of the Golden Age.

¹ This was not included in the first edition of the Georgics. We learn from Servius that Virgil had introduced an eulogy of his friend Cornelius Gallus, who was governor of Egypt in 28 B.C. But after Gallus had fallen into disgrace with the emperor and committed suicide, the episode of Aristaeus was substituted by the command of Augustus.

This spirit of patriotism is indeed conspicuous throughout the Georgics. 'It was natural' (says Professor Sellar) 'that he should, when his own fortunes were restored,' . . . , feel a stronger and more disinterested sympathy with the public condition, at a crisis to which no one could feel indifferent. It was natural that his new relations should move him to undertake some work of art more suited to his maturer faculty . . . to write a poem on a greater scale, and of more enduring substance, which at the same time might serve to advance that policy of national and social reorganisation which Caesar and his ministers were anxious to promote. . . All Virgil's early associations and sympathies would lead him to identify himself with the interests and happiness of such representations of the old rural life of Italy as might still be found¹. The insecurity produced by a long period of civil war had caused a general neglect of agriculture in Italy. The veterans who had been settled upon the lands of ejected *coloni* knew little or nothing of farming². But with the re-establishment of peace men felt that a new era was dawning, and it was a marked feature of the policy of Augustus and his minister Maecenas to promote the revival of that form of industry, for which Italy under the republic had been so long renowned. When therefore Virgil repaired to Rome, and had come under the protection and patronage of the imperial court, he eagerly devoted himself to a task for which he was qualified alike by his genius and his practical experience. That Maecenas may have suggested the undertaking³, we may easily believe, but the existing state of affairs would naturally induce Virgil, in his aspiration to become the national poet of Italy, to make husbandry the theme of his song.

Hence, although the Georgics are professedly derived from Greek originals, and are full of Greek literary associations, their

¹ Sellar's *Virgil*, pp. 177, 178.

² Hence the complaint of Melibœus in *Ecl.* i. 71, '*impius haec tam culta novalia miles habebit?*'

³ '*Tua, Maecenas, haud mollia iussa,*' *G.* iii. 41.

leading characteristics are distinctly Italian. All the details apply to Italian modes of farming, and represent the best methods then in vogue. This is amply attested by succeeding writers on agriculture, notably by Pliny and Columella¹, who on the whole confirm Virgil's statements, though differing from him in a few minor points. The varieties also of scenery and climate described in the picturesque portions of the poem are such as belong peculiarly to Italy. The mention of foreign countries is introduced either by way of contrast (as in ii. 120, etc.), or to remind his readers of the far reaching activity of Roman commerce, which made Rome the emporium of all the products of the world (i. 56, etc.). And not only these unchanging features of earth and sky, but much of the habits and conditions of rural life and labour bear witness at the present day to Virgil's unfailing accuracy in description. As a living writer observes:—'In the country of Virgil, in the land of the Georgics, there is the poetry of agriculture still. The reaper with his hook, the ploughman with his oxen, the girl who gleanes amongst the trailing vines, the men that sing to get a blessing on the grape, all have a certain grace and dignity of the old classic ways left with them. They till the earth with the simplicity of old, looking straight to the gods for recompense. Great Apollo might still come down amidst them, and guide his milk-white beasts over their furrows, and there would be nothing in the toil to shame or burden him.' Nowhere indeed is the national religious character of ancient Italy more vividly set forth than in those passages of the Georgics which inculcate the duty of worshipping the rural deities and the reverent observance of rites and festivals, as an indispensable condition

¹ Columella, who wrote about a century afterwards, follows Virgil in many particulars: e. g. on the choice of soils, drainage, fallowing, rotation of crops, cultivation of vines; cattle breeding and pasturage for sheep and goats; the economy of bees, the situation of hives, etc. His tenth book on gardening, written in verse, was suggested by the lines in *G.* iv. 116-124. Of Virgil himself he says, 'Haec autem consequemur, si verissimo vati, velut oraculo, crediderimus.'

of success. 'In primis venerare deos' (i. 338)—*ora et labora*—is the keynote of the poem, the sum and substance of its teaching¹. Lastly, Virgil's conception of domestic happiness, in such passages as 'dulces pendent circum oscula nati' (ii. 523), of the simple pleasures of the country, and of a life untiringly devoted to labour (to which we have already referred), is purely Roman, and in no wise due to Greek influence.

The single exception to this pervading Italian sentiment in the Georgics is the episode of Aristaeus, with which the poem now concludes². This is a Greek fable, very slightly connected with the immediate context, and not at all with Italy. Moreover, its length is out of all proportion to the importance of the subject that introduces it, a strange and impossible mode of reproducing a stock of bees. 'To enrich this episode with a beauty not its own, Virgil has robbed his Aeneid³;' yet it is so exquisitely beautiful that, however much we may feel it to be misplaced and to mar the artistic unity of the poem, we could ill afford to lose it.

In connexion with this part of our subject, it remains to notice briefly Virgil's attitude towards Augustus Caesar as shown in the Invocation concluding the exordium of the First Book (ll. 24-42). However exaggerated his language may appear to us, it is nevertheless in keeping with the spirit of the times. 'It must be remembered,' observes Professor Nettleship⁴, 'that the words *deus* and *divinus* did not convey to an Italian ear so much as the words *god* and *godlike* do to our own; and that such language when used by the poets, although it involved a certain amount of flattery, was a sincere expression of their own and of the popular feeling. It was quite in the spirit of the ancient Greek and Roman religions to attribute a divine quality to the

¹ Cp. i. 10-23, 338-350; ii. 2-8, 388-396.

² For the substitution of this episode for the original passage in praise of Gallus see above, p. 13, note.

³ Sellar, *Virgil*, p. 250.

⁴ 'Classical Writers,' *Virgil*, p. 15.

commanding genius of superior men. . . . It is probable that the poets, when they echoed the popular voice, did so from sincerity of conviction.' At the present crisis men naturally turned to Octavian as a visible object of reverence, as a sort of incarnation of that divine providence on which the destinies of the empire depended. Add to this the prevalent belief in *apotheosis*, or the admission after death of the souls of heroes to the company of the gods, and we have the materials out of which a poet's highly-wrought enthusiasm might shape such an expression of eulogy as the famous *tuque adeo* passage, where Augustus is invoked as the ruler of earth and sea and sky and the worthy recipient of human vows and prayers. But although the general tone of this invocation may thus be accounted for and in some measure excused, we feel that Virgil has exceeded reasonable limits when he indulges in such imaginations as Tethys buying Augustus as a son-in-law with the dowry of all her waves, the Scorpion making room for him as a new sign in the Zodiac, and the possible desire on his part of superseding Pluto as lord of the realms of Tartarus. To us such extravagant expressions of language must always appear unreal and overstrained, inconsistent alike with the good sense truthfulness and dignity of a great poet.

For the text of Virgil we are mainly indebted to the four great uncial MSS. (written in capitals), dating from the fourth and fifth centuries A. D. These are:—(1) and (2) the *Vatican* (F) and the *Palatine* (P), in the Vatican Library at Rome, estimated the best authorities; (3) the *Medicean* (M), in the Laurentian Library at Florence; (4) the *Roman* (R), also in the Vatican Library, but of inferior value. The third (M) is the only MS. that contains the whole of the *Georgics*. In P. the lines from *G.* i. 323 to ii. 139, and the conclusion of the Fourth Book, in R. from ii. 2–215 and iv. 37–180, are wanting; while F. contains only some portions of the Third and Fourth Books. All these are probably derived from one original copy, representing a much older authority than any we now possess.

'Cursive' MSS. are numerous, dating mostly from the ninth to the eleventh and twelfth centuries. Of these the Codex Gudianus at Berne and another of the Berne Codices are the most important, and closely related to the uncials P and R. Three also out of the forty-five Virgil MSS. in the Bodleian Library at Oxford are held in good repute.

Owing to the rapid popularity of the works of Horace and Virgil as reading-books in Roman schools, there was a steady demand for copies (more or less carefully transcribed) as well as for commentaries on the text. The earliest known commentator on Virgil was Q. Caecilius Epirota, a friend of C. Gallus. Among others we may mention Julius Hyginus, Annaeus Cornutus (the tutor of Persius), Aemilius Asper, and Valerius Probus, all in the first century A. D. Much of their materials is preserved by later commentators, such as Donatus and Servius, down to the fourth and fifth centuries. Copious quotations from Virgil occur in the works of writers from the Augustan age to the fourth century or later, of whom Verrius Flaccus, Aulus Gellius, Nonius Marcellus, and Macrobius are best known.

After the fifth century collections of the classics began to be made in monastic libraries, and from the ninth century onwards 'cursive' MSS. were largely multiplied. The Renaissance period of the fifteenth century was fruitful in collections and copies of MSS., and after the invention of printing in 1450 their number rapidly increased. The *editio princeps* of Virgil was published at Rome in 1469; successive Venetian (Aldine) editions followed early in the next century. In the seventeenth and eighteenth centuries commentaries appeared by Heinsius, Burmann (a *variorum* edition, 1746), and Heyne, whose fourth edition was revised and augmented by Wagner in 1830. A smaller one by P. Wagner (1845-1849) served as a basis for the text of Forbiger (3 vols., 3rd ed., 1852), specially consulted in the standard English edition by the late Professor Conington (1858-1871). A reissue of Conington's first volume, containing the *Bucolics* and *Georgics*, with additional notes and essays by Professor Nettleship, appeared in 1881. Ribbeck's important

edition (1859-1862), with its *Prolegomena* (1866), giving the result of a laborious collation of all the principal MSS., is the standard authority for textual criticism at the present time.

In preparing my own notes¹, besides the works above mentioned, I have consulted Ladewig's fourth edition, with German notes, revised by Schaper in 1883, and the well-known school editions by Dr. Bryce, Dr. Kennedy, and Mr. A. Sidgwick. The older commentary by Martyn (1749), and Keightley's Notes on the *Bucolics* and *Georgics* (1846), have supplied valuable information, chiefly on agricultural and botanical matters. I have also been greatly indebted to the chapters on the *Georgics* in Professor Sellar's *Roman Poets of the Augustan Age*, and to Professor Nettleship's *Ancient Lives of Virgil*, in which the question of the respective dates of portions of the first three Books is fully discussed. From the prose version by Conington and the translations in verse by Messrs. J. Rhoades, R. D. Blackmore, and J. W. Mackail I have borrowed occasional renderings of the text.

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¹ References in the notes to the commentaries of Conington, Keightley, and Kennedy are indicated by C., Kt., and K. where the names are not given in full.

SOME OF
THE MORE IMPORTANT VARIOUS READINGS
AND EMENDATIONS.

FIRST BOOK.

I. 141, 142. Many editors (with Heyne and Wagner) read thus:—

'Atque alius latum funda iam verberat amnem;
alta petens pelagoque alius trahit umida lina.'

Some make *que* connect *trahit* with *verberat*, which puts the copula too far on in the second clause; others connect *alta* and *pelago* only, 'making for the deep and on the open sea' (K). This is possible, but the text reading gives a more natural construction, and there is no valid objection to understanding *alta* of the 'depths' of a river as well as of the sea.

174. All MSS. read *stivaque*, as in the text. Martyn proposed *stivæ*, 'for the handle,' which makes a heavy spondaic rhythm, such as Virgil generally avoids, except for special reasons, as in l. 281. Others put a colon at *fagus*, making the *que* (in *altaque*) = *ve*, 'a linden or beech.' But then the material of which the *stiva* is to be made is not specified. Ribbeck transposes ll. 173, 174, an easy and tempting way of avoiding a supposed difficulty, if there were any authority for it. The MS. reading, explained as a *hendiadys* (a figure of which Virgil is particularly fond), seems unobjectionable, and no alteration is needed.

218. The MSS. vary between *adverso* and *averso* here. Either has good authority, but the former is perhaps preferable, since *averso* repeats the idea of *cedit*, and we lose besides the picture of the advancing bull.

226. Two or more good MSS. read *avenis*. In this case *vanis* will mean 'delusive,' the allusion being to the supposed degeneracy of corn into wild oats (*E.* 5. 37). But the text reading *aristis* has rather better authority, and the reference to 'wild oats' has no special appropriateness in this place, to say nothing of the unpleasant jingle of *vanis avenis*.

236. The other reading *caerulea* with *glacie* gives perhaps a better balance to the line than *caeruleae*, but the latter is found in all the best MSS., and should therefore be retained.

257, 258. Ribbeck transposes these two lines to follow l. 251, making them explanatory of *hinc* following. Forbiger places them at the beginning of the next section. Neither change is necessary: see note on *hinc*, l. 252.

332. All MSS. agree in reading *Athon*; but many editions (with Servius) have *Atho* from the regular Greek form *Ἄθω*.

337. Ribbeck, Forbiger and others adopt the reading *caelo* for *caeli* from the Medicean Codex (M).

360. The reading *a curvis*, which makes the scansion very harsh after *tum*, is found only in inferior MSS. The preposition was probably inserted to clear the construction with *temperat*. See note.

513. The true reading here is uncertain. The one now generally adopted is *addunt in spatia* (as in text), a correction of *addunt spatio* in the Medicean MS. (M). In some inferior MSS. *se* is added, obviously to make the sense clearer (see note). The only variant reading that seems to have any authority is *addunt in spatio*, which occurs in a passage of Silius Italicus, imitated from Virgil ('in spatio addebant'), and may also, as Prof. Nettleship thinks, have been the reading of Servius.

SECOND BOOK.

II. 22. Ribbeck has adopted an emendation *sunt aliae quas ipse vias*, founded on a correction in one of the older MSS. (M). The reading *vias* is of course easier than *via*, but all the MSS. in which this passage occurs (perhaps including M) give *alii quos . . via*, as in text.

52. Some MSS. read *voles*, but *voces* has the authority of M, and has more force in connexion with *sequentur*. Kennedy's *sequantur* has no MS. authority, and is unnecessary even after the pres. subj. *inserat* (see note).

69. Wagner and Forbiger transpose *fetu* to the end of the line, on the authority of a correction in M. and of some inferior MSS. The objection to an hypermetric line with a short penultimate syllable (cp. also

sulfūr(a) 3. 449) has little force; since if a verse can end with a trochee (as *ārmā*), when there is no superfluous syllable, why may it not do the same after an elision? Moreover, an alteration making *horrida* terminate the line is most improbable, supposing *horrida fetu* to have been the original ending.

71. Most MSS. read *fagos*, making *castaneae* the nom. pl. But it is unlikely that the beech, with its inferior fruit, would be grafted on the chestnut, and *fagos* is clearly an error of transcribers, who misunderstood the construction and scansion of *fagūs* as nom. sing.

129. This line is possibly an interpolation from 3. 283. It appears only in the margin of M, and the sense is complete without it. But it is accepted by later MSS, of good repute and in the commentary of Servius; also most modern editors adopt it. The repetition of lines, or portions of lines, is not uncommon in Virgil. (See on 1. 200, 257, 304, &c.)

219. The general consensus of MSS. is in favour of the reading *viridi*, which Ribbeck adopts. But the nom. *viridis* in apposition is much more after Virgil's manner, and omission of the *s*, with *se* following, may very well be an error in transcription.

222. *oleo* is the reading of most MSS.; *oleae* is found in M only. The former is adopted by Ribbeck and Forbiger, the latter by Conington.

239. Some editors (with C.) make the parenthesis begin with *frugibus* instead of with *ea*. This places the pronoun in an unusual position, without any compensating effect as regards sense, and does not improve the rhythm of the line.

247. The best MSS. read *amaro*, as in text. Another reading *amaror* (occurring once in Lucretius) appears as a correction in M, and is said to have been found by Hyginus in a MS. belonging to Virgil's family. A. Gellius, however, says that *amaro* was the generally accepted reading in his own time.

302. Many editors read *olea* from *oleas* of M, the *s* being an error caused by the *s* of the following word. In that case the sense would be 'do not graft the wild olive (oleaster) with the olive.' But the text reading *oleae* has better authority, and avoids the awkward digression to a precept about olives in the middle of a passage wholly concerned with the vine.

316. Another reading, of good authority, is *movere*. But it is unlikely that the harder construction with the passive should have been substituted for this, and *moveri*, following *spirante*, is more euphonious consideration which generally has some weight with Virgil.

332. For *gramina* some read *germina*, on very slender authority.

Moreover the latter reading, as C. observes, would create a tautology with what follows (l. 335).

341. All the best MSS. read *ferrea*, as in text. In one MS. (M) there is a correction, *terrea*; this however would merely be repeated in *arvis*, and the text reading has more point in connexion with *duris* (cp. l. 63). At the same time it must be admitted that T and F are easily confounded.

382. The older reading *ingentes* (taken with *Thesidae*) has no real authority. The MSS., except the Roman (R), have *ingentis* (acc.), but the text reading *ingeniis* (found in R) is now generally adopted. Much however may be said in favour of Ribbeck's division of *ingentis* into *in gentis* (*gentes*), 'for the people,' which makes good sense without any material alteration of the MSS.

417. The MSS. vary between *extremos*, *effetus*, *effetos*, *effectos*. Hence some editors read *extremos effetus*, but the best supported reading is that given in the text.

425. There is good authority for *nutritur*, with *hoc* as nom., and this may be the right reading.

514. One good MS. (M) reads *penates*. This may be due to the occurrence of the word in l. 505, or possibly a correction of *nepotes*, misunderstood to mean 'children.' But Virgil means that not only his children, but his descendants in the next generation remain in undisturbed possession of the land.

542. Some read *spumantia*, but *fumantia* is far more appropriate with *colla*, and has better MS. authority.

GEORGICA.

LIBER PRIMUS.

1-42. *Fourfold subject of the poem. Invocation of the heavenly powers, the rural deities, and of Augustus Caesar.*

QUID faciat laetas segetes, quo sidere terram
vertere, Maecenas, ulmisque adiungere vites
conveniat, quae cura boum, qui cultus habendo
sit pecori, apibus quanta experientia parcis,
hinc cānere incipiam. Vos, o clarissima mundi 5
lumina, labentem caelo quae ducitis annum ;
Liber et alma Ceres, vestro si munere tellus
Chaeoniam pingui glandem mutavit arista,
poculaque inventis Acheloia miscuit uvis ;
et vos, agrestum praesentia numina, Fauni, 10
ferre simul Faunisque pedem Dryadesque puellae :
munera vestra cano. Tuque o, cui prima frementem
fudit equum magno tellus percussa tridenti,
Neptune ; et cultor nemorum, cui pingua Ceae
ter centum nivei, tondent dumeta iuveni ; 15
ipse nemus linquens patrium saltusque Lycae
Pan, ovium custos, tua si tibi Maenala curae,
adsis, o Tegeae, favens, oleaeque Minerva

inventrix, unciue puer monstrator aratri,
 et teneram ab radice ferens, Silvane, cupressum ; 20
 dique deaeque omnes, studium quibus arva tueri,
 quique novas alitis non ullo semine fruges,
 quique satis largum caelo demittitis imbrem ;
 tuque adeo, quem mox quae sint habitura deorum
 concilia incertum est, urbesne invisere, Caesar, 25
 terrarumque velis curam, et te maximus orbis
 auctorem frugum tempestatumque potentem
 accipiat, cingens materna tempora myrto ;
 an deus immensi venias maris ac tua nautae
 numina sola colant, tibi serviat ultima Thule, 30
 teque sibi generum Tethys emat omnibus undis ;
 anne novum tardis sidus te mensibus addas,
 qua locus Erigonen inter Chelasque sequentes
 panditur ; ipse tibi iam brachia contrahit ardens
 Scorpios et caeli iusta plus parte reliquit ; 35
 quidquid eris (nam te nec sperant Tartara regem
 nec tibi regnandi veniat tam dira cupido,
 quamvis Elysios miretur Graecia campos
 nec repetita sequi curet Proserpina matrem),
 da facilem cursum atque audacibus annue coeptis, 40
 ignarosque viae mecum miseratus agrestes
 ingredere, et votis iam nunc assuesce vocari.

43-70. *Directions for ploughing : varieties of soil and
 climate.*

Vere novo, gelidus canis cum montibus umor
 liquitur, et Zephyro putris se glæba resolvit,
 depresso incipiat iam tum mihi taurus aratro 45

ingemere, et sulco attritus splendescere vomer.
 Illa seges demum votis respondet avari
 agricolae, bis quae solem bis frigora sensit ;
 illius immensae rupērunt horrea messes.
 At prius, ignotum, ferro, quam scindimus aequor, 50
 ventos et varium caeli praediscere morem
 cura sit, ac patrios cultusque habitusque locorum,
 et quid quaeque ferat regio et quid quaeque recuset.
 Hic segetes, illic veniunt felicius uvae,
 arborei fetus alibi atque iniussa virescunt 55
 gramina. Nonne vides croceos ut Tmolus odores,
 India mittit ebur, molles sua tura Sabaei,
 at Chalybes nudī ferrum, virosaque Pontus
 castorea, Eliadum palmas Epiros equarum ?
 Continuo has leges aeternaque foedera certis 60
 imposuit natura locis, quo tempore primum
 Deucalion vacuum lapides iactavit in orbem,
 unde homines nati, durum genus. Ergo age, terrae
 pingue solum primis extemplo a mensibus anni
 fortes invertant tauri, glaebasque iacentes 65
 pulverulenta coquat maturis solibus aestas ;
 at si non fuerit tellus fecunda, sub ipsum
 Arcturum tenui sat erit suspendere sulco :
 illic, officiant laetis ne frugibus herbae,
 hic, sterilem exiguus ne deserat umor harenam. 70

71-99. *Fallows and rotation of crops : preparation of the
 land before sowing.*

Alternis idem tonsas cessare novales,
 et segnem patiēre situ durescere campum ;

aut ibi flava seres mutato sidere farra,
 unde prius laetum, siliquā quassante, legumen
 aut tenues fetus^x viciae, tristisque lupini, 75
 sustuleris fragiles calamos silvamque sonantem.
 Urit enim lini campum seges, urit avenae,
 urunt Lethaeo perfusa papavera somno:
 sed tamen alternis facilis labor, arida tantum
 ne saturare fimo pingui pudeat sola, neve 80
 effetos cinerem immundum iactare per agros.
 Sic quoque mutatis requiescunt fetibus arva;
 nec nulla interea est inaratae gratia terrae.
 Saepe etiam steriles incendere profuit agros,
 atque levem stipulam crepitantibus urere flammis: 85
 sive inde occultas vires et pabula terrae
 pingua concipiunt, sive illis omne per ignem
 excoquitur vitium, atque exsudat inutilis umor,
 seu plures calor ille vias et caeca relaxat
 spiramenta, novas veniat qua sucus in herbas; 90
 seu durat magis et venas astringit hiantes,
 ne tenues pluviae rapidive potentia solis
 acrior aut Boreae penetrabile frigus adurat.
 Multum adeo, rastris glaebas qui frangit inertes
 vimineasque trahit crates, iuvat arva, neque illum 95
 flava Ceres alto nequiquam spectat Olympo;
 et qui, proscisso quae suscitatur aequore terga,
 rursus in obliquum verso perrumpit aratro
 exercetque frequens tellurem atque imperat arvis.

100-117. *Operations after sowing in different soils.*

Umida solstitia atque hiemes orate serenas, 100
 agricolae : hiberno laetissima pulvere farra,
 laetus ager ; nullo tantum se Mysia cultu
 iactat, et ipsa suas mirantur Gargara messes.
 Quid dicam, iacto qui semine comminus arva
 insequitur, cumulosque ruit male pinguis harenae, 105
 deinde satis fluvium inducit rivosque sequentes,
 et, cum exustus ager morientibus aestuat herbis,
 ecce supercilio clivosi tramitis undam
 elicit ? illa cadens raucum per levia murmur
 saxa ciet, scatebrisque arentia temperat arva. 110
 Quid qui, ne gravidis procumbat culmus aristis,
 luxuriam segetum tenera depascit in herba,
 cum primum sulcos aequant sata, quique paludis
 collectum umorem bibula deducit harena ?
 Praesertim incertis si mensibus amnis abunda 115
 exit, et obducto late tenet omnia limo,
 unde cavae tepido sudant umore lacunae.

118-159. *The farmer's troubles. The reign of Jove and ordinance of labour.*

Nec tamen, haec cum sint hominumque boumque labores
 versando terram experti, nihil improbus anser
 Strymoniaeque grues et amaris intuba fibris 120
 officiunt aut umbra nocet. Pater ipse colendi
 haud facilem esse viam voluit, primusque per artem
 movit agros, curis acuens mortalia corda,
 nec torpēre gravi passus sua regna veterno.
 Ante Iovem nulli subigebant arva coloni ; 125

ne signare quidem aut partiri limite campum
fas erat : in medium quaerebant, ipsaque tellus
omnia liberius nullo poscente ferebat.
Ille malum virus serpentibus addidit atris,
praedarique lupos iussit pontumque moveri, 130
mellaque decussit foliis ignemque removit,
et passim rivis currentia vina repressit,
ut varias usus meditando extunderet artes
paulatim et sulcis frumenti quaereret herbam,
ut silicis venis abstrusum excuderet ignem. 135
Tunc alnos primum fluvii sensere cavatas ;
navita tum stellis numeros et nomina fecit
Pleiadas, Hyadas, claramque Lycaonis Arcton ;
tum laqueis captare feras et fallere visco
inventum et magnos canibus circumdare saltus ; 140
atque alius latum funda iam verberat amnem
alta petens, pelagoque alius trahit umida lina ;
tum ferri rigor atque argutae lamina serrae,
(nam primi cuneis scindebant fissile lignum)
tum variae venerunt artes. Labor omnia vicit 145
improbis, et duris urgens in rebus egestas.
Prima Ceres ferro mortales vertere terram
instituit, cum iam glandes atque arbuta sacrae
deficerent silvae et victum Dodona negaret.
Mox et frumentis labor additus, ut mala culmos 150
esset robigo, segnisque horreret in arvis
carduus : intereunt segetes, subit aspera silva,
lappaequē tribōlique, interque nitentia culta
infelix lolium et steriles dominantur avenae.
Quod nisi et assiduis herbam insectabere rastris, 155

et sonitu terrebis aves, et ruris opaci
falce premes umbras, votisque vocaveris imbrem,
heu magnum alterius frustra spectabis acervum,
concussâque famem in silvis solabère quercu.

160-175. *Farming implements : construction of the plough.*

Dicendum et quae sint duris agrestibus arma, 160
quis sine nec potuere seri nec surgere messes.

Vomis et inflexi primum grave robur aratri,
tardaque Eleusinae matris volventia plaustra,
tribulaque traheaeque et iniquo pondere rastri;
virgea praeterea Celei vilisque supellex, 165

arbutae crates et mystica vannus Iacchi:
omnia quae multo ante memor p̄rovisa repones,
si te digna manet divini gloria ruris.

Continuo in silvis magna vi flexa domatur
in burim et curvi formam accipit ulmus aratri. 170

Huic a stirpe pedes temo protentus in octo,
binae aures, duplici aptantur dentalia dorso:
caeditur et tilia ante iugo levis altaque fagus
stivaque, quae currūs a tergo torqueat imos;
et suspensa focis explorat robora fumus. 175

176-203. *The threshing-floor : prognostics of harvest :
selection of seed.*

Possum multa tibi veterum praecepta referre,
ni refugis tenuesque piget cognoscere curas.
Area, cum primis, ingenti aequanda cylindro
et vertenda manu, et creta solidanda tenaci,
ne subeant herbae, neu pulvere victa, fatiscat, 180
tum variae illudant pestes: saepe exiguus mus

sub terris posuitque domos atque horrea fecit,
 aut oculis capti fodere cubilia talpae,
 inventusque cavis bufo et quae plurima terrae
 monstra ferunt, populatque ingentem farris acervum 185
 curculio, atque inopi metuens formica senectae
 Contemplator item, cum se nux plurima silvis
 induet in florem et ramos curvabit olentes :
 si superant fetus, pariter frumenta sequentur,
 magnaue cum magno veniet tritura calore ; 190
 at si luxuria foliorum exuberat umbra,
 nequiquam pingues palea teret area culmos.
 Semina vidi equidem multos medicare serentes,
 et nitro prius et nigra perfundere amurca,
 grandior ut fetus siliquis fallacibus esset, 195
 et quamvis igni exiguo properata maderent.
 Vidi lecta diu et multo spectata labore
 degenerare tamen, ni vis humana quotannis
 maxima quaeque manu legeret. Sic omnia fati
 in peius ruere ac retro sublapsa referri, 200
 non aliter quam qui adverso vix flumine lembum
 remigiis subigit, si brachia forte remisit,
 atque illum in praeeptis prono rapit alveus amni.

204-230. *The farmer's calendar : seed-time for various crops.*

Praeterea tam sunt Arcturi sidera nobis
 Haedorumque dies servandi et lucidus Anguis, 205
 quam quibus in patriam ventosa per aequora vectis
 Pontus et ostriferi fauces tentantur Abydi.
 Libra die somnique pares ubi fecerit horas,
 et medium luci atque umbris iam dividit orbem,

exercete, viri, tauros, serite hordea campis 210
 usque sub extremum brumae intractabilis imbrem ;
 nec non et lini segetem et Cereale papaver
 tempus humo tēgere, et iamdudum incumbere aratris,
 dum sicca tellure licet, dum nubila pendent.
 Vere fabis satio ; tum te quoque, medica, putres 215
 accipiunt sulci et milio venit annua cura,
 candidus auratis aperit cum cornibus annum
 Taurus et adverso cedens Canis occidit astro.
 At si triticeam in messem robustaque farra
 exercebis humum, solisque instabis aristis, 220
 ante tibi Eoae Atlantides abscondantur
 Gnosiaque ardentis decedat stella Coronae,
 debita quam sulcis committas semina quamque
 invitae properes anni spem, credere terrae.
 Multi ante occasum Maiiae coepere ; sed illos 225
 exspectata seges vanis elusit aristis.
 Si vero viciamque seres vilemque phaselum,
 nec Pelusiacae curam aspernabere lentis,
 haud obscura cadens mittet tibi signa Bootes :
 incipe, et ad medias sementem extende pruinas. 230

231-258. *Divisions of the celestial sphere : hence the yearly order of seasons.*

Idcirco certis dimensum partibus orbem
 per duodena regit mundi sol aureus astra.
 Quinque tenent caelum zonae : quarum una corusco
 semper sole rubens et torrida semper ab igni ;
 quam circum extremae dextra laevaue trahuntur 235
 caeruleae, glacie concretæ atque imbribus atris

has inter mediamque duae mortalibus aegris
 munere concessae divum, et via secta per ambas,
 obliquus qua se signorum verteret ordo.
 Mundus, ut ad Scythiam Rhipaeasque arduus arcus 240
 consurgit, premitur Libyae devexus in austros.
 Hic vertex nobis semper sublimis; at illum
 sub pedibus Styx atra videt Manesque profundi.
 Maximus hic flexu sinuoso elabitur Anguis
 circum perque duas in morem fluminis Arctos, 245
 Arctos Oceani metuentes aequore tingui.
 Illic, ut perhibent, aut intempesta silet nox
 semper et obtenta densentur nocte tenebrae;
 aut redit a nobis Aurora diemque reducit,
 nosque ubi primus equis Oriens afflavit anhelis, 250
 illic sera rubens accendit lumina Vesper.
 Hinc tempestates dubio praediscere caelo
 possumus, hinc messisque diem tempusque serendi,
 et quando infidum remis impellere marmor
 conveniat, quando armatas deducere classes, 255
 aut tempestivam silvis evertere pinum.
 Nec frustra signorum obitus speculamur et ortus
 temporibusque parem diversis quattuor annum.

259-275. *Work for rainy weather and holidays.*

Frigidus agricolam si quando continet imber,
 multa, forent quae mox caelo properanda sereno, 260
 maturare datur: durum procudit arator
 vomeris obtusi dentem, cavat arbore lintres,
 aut pecori signum, aut numeros impressit acervis.
 Exacuunt alii vallos furcasque bicornes,

atque Amerina parant lentae retinacula viti. 265
 Nunc facilis rubea texatur fiscina virga,
 nunc torrete igni fruges, nunc frangite saxo.
 Quippe etiam festis quaedam exercere diebus
 fas et iura sinunt: rivos deducere nulla
 religio vetuit, segeti praetendere saepem, 270
 insidias avibus moliri, incendere vepres,
 balantumque gregem fluvio mersare salubri.
 Saepe oleo tardi costas agitator aselli
 vilibus aut onerat pomis, lapidemque revertens
 incusum aut atrae massam picis urbe reportat. 275

276-310. *Lucky and unlucky days: work for various seasons.*

Ipsa dies alios alio dedit ordine Luna
 felices operum. Quintam fuge: pallidus Orcus
 Eumenidesque satae; tum partu, Terra nefando
 Coeumque Iapetumque creat saevumque Typhoea
 et coniuratos caelum rescindere fratres. 280
 Ter sunt conati imponere Pelio Ossam
 scilicet, atque Ossae frondosum involvere Olympum;
 ter pater exstructos disiecit fulmine montes.
 Septima post decimam felix et ponere vitem
 et prensos domitare boves et licia tela 285
 addere; nona fugae melior, contraria furtis.

Multa adeo gelida melius se nocte dedere,
 aut cum, sole novo, terras irrorat Eous.
 Nocte leves melius stipulae, nocte arida prata
 tondentur, noctes lentus non deficit umor. 290
 Et quidam seros hiberni ad luminis ignes

pervigilat, ferroque faces inspicat acuto ;
 interea longum cantu solata laborem
 arguto coniunx percurrit pectine telas,
 aut dulcis musti Vólcano decoquit umorem 295
 et foliis undam trepidi despumat aeni.
 At rubicunda Ceres medio succiditur aestu,
 et medio tostas aestu terit area fruges.
 Nudus ara, sere nudus ; hiemps ignava colono.
 Frigoribus parto agricolae plerumque fruuntur, 300
 mutuaque inter se laeti convivia curant.
 Invitat genialis hiemps curasque resolvit,
 ceu pressae cum iam portum tetigere carinae
 puppibus et laeti nautae imposuere coronas.
 Sed tamen et quernas glandes tum stringere tempus 305
 et lauri bacas oleamque cruentaue myrta ;
 tum gruibus pedicas et retia ponere cervis
 auritosque sequi lepores, tum figere dammas
 stuppea torquentem Balearis verbera fundae,
 cum nix alta iacet, glaciem cum flumina trudent. 310

311-350. *An autumn storm. Worship of Ceres.*

Quid tempestates autumnī et sidera dicam,
 atque, ubi iam breviorque dies et mollior aestas,
 quae vigilanda viris ; vel cum ruit imbriferum ver,
 spicea iam campis cum messis inhorruit, et cum
 frumenta in viridi stipulā, lactentia turgent ? 315
 Saepe ego, cum flavis messorē induceret arvis
 agricola et fragili iam stringeret hordea culmo,
 omnia ventorum concurrere proelia vidi,

quae gravidam late segetem ab radicibus imis
 sublimem expulsam eruerent, ita turbine nigro 320
 ferret hiemps culmumque levem stipulasque volantes.
 Saepe etiam immensum caelo venit agmen aquarum,
 et foedam glomerant tempestatem imbribus atris
 collectae ex alto nubes; ruit arduus aether,
 et pluviam ingenti sata laeta, boumque labores, 325
 diluit; implentur fossae et cava flumina crescunt
 cum sonitu, fervetque fretis spirantibus aequor.
 Ipse Pater, mediâ nimborum in nocte, corusca
 fulmina molitur dextrâ: quo maxima motu
 terra tremit; fugere ferae et mortalia corda 330
 per gentes humilis stravit pavor: ille flagranti
 aut Athon aut Rhodopen aut alta Ceraunia telo
 deiicit; ingeminant Austri, et densissimus imber:
 nunc nemora ingenti vento, nunc litora plangunt.
 Hoc metuens caeli menses et sidera serva, 335
 frigida Saturni sese quo stella receptet;
 quos ignis caeli Cyllenius erret in orbes.
 In primis venerare deos, atque annua magnae
 sacra refer Cereri laetis operatus in herbis
 extremae sub casum hiemis, iam vere sereno. 340
 Tum pingues agni, et tum mollissima vina,
 tum somni dulces densaeque in montibus umbrae.
 Cuncta tibi Cererem pubes agrestis adoret
 cui tu lacte favos et miti dilue Baccho,
 terque novas circum felix eat hostia fruges, 345
 omnis quam chorus et socii comitentur ovantes,
 et Cererem clamore vocent in tecta; neque ante
 falcem maturis quisquam supponat aristis,

quam Cereri tortā, redimitus, tempora quercu,
det motus incompositos, et carmina dicat. 350

351-392. *Signs of wind and foul weather.*

Atque haec ut certis possemus discere signis,
aestusque pluviasque et agentes frigora ventos,
ipse Pater statuit, quid menstrua luna moneret,
quo signo caderent Austri, quid saepe videntes
agricolae propius stabulis armenta tenerent. 355
Continuo ventis surgentibus aut freta ponti
incipiunt agitata tumescere, et aridus altis
montibus audiri fragor, aut resonantia longe
litora misceri, et nemorum increbrescere murmur.
Iam sibi tum curvis male temperat unda carinis, 360
cum medio celeres revolant ex aequore mergi
clamoremque ferunt ad litora, cumque marinae
in sicco ludunt fulicae, notasque paludes
deserit atque altam supra volat ardea nubem.
Saepe etiam stellas vento impendente videbis 365
praecipites caelo labi, noctisque per umbram
flammarum longos a tergo albescere tractus ;
Saepe levem pāleam et frondes volitare caducas,
aut summa nantes in aqua colludere plumas. * 370
At Boreae de parte trucis cum fulminat, et cum
Eurique Zephyrique tonat domus : omnia plenis
rura natant fossis, atque omnis navita ponto
umida vela legit. Numquam imprudentibus imber
obfuit : aut illum surgentem vallibus imis
aëriae fugere grues, aut bucula caelum 375
suspiciens patulis captavit naribus auras,

aut arguta lacus circumvolitavit hirundo
 et veterem in limo ranae cecinere querelam.
 Saepius et tectis penetralibus extulit ova
 angustum formica terens iter, et bibit ingens 380
 arcus, et e pastu decēdens agmine magno
 corvorum increpuit densis exercitus alis.
 Iam variae pelagi volucres et quae Asia circum
 dulcibus in stagnis rimantur prata Caystri,
 certatim largos umeris infundere rores : 385
 nunc caput obiectare fretis, nunc currere in undas
 et studio incassum videas gestire lavandi.
 Tum cornix plenā pluviā vocat improba voce
 et sola in siccā secum spatiat harenā.
 Ne nocturna quidem carpentes pensa puellae 390
 nescivere hiemem, testa cum ardente viderent
 scintillare oleum et putres concreescere fungos.

393-423. *Corresponding signs of fair weather.*

Nec minus ex imbri soles et aperta serena
 prospicere et certis, poteris cognoscere signis :
 nam neque tum stellis acies obtusa videtur, 395
 nec fratris radiis obnoxia surgere Luna,
 tenuia nec 'lanae per caelum vellera ferri ;
 non tepidum ad solem pennas in litore pandunt
 dilectae Thetidi alcyones, non ore solutos
 immundi meminere sues iactare maniplos. 400
 At nebulae magis ima petunt campoque recumbunt,
 solis et occasum servans de culmine summo
 nequiquam seros exercet noctua cantus.
 Apparet liquido sublimis in aëre Nisus,

et pro purpureo poenas dat Scylla capillo : 405
 quacumque illa levem fugiens secat aethera pennis,
 ecce inimicus atrox magno stridore per auras
 insequitur Nisus ; qua se fert Nisus ad auras,
 illa levem fugiens raptim secat aethera pennis.
 Tum liquidas corvi presso ter gutture voces 410
 aut quater ingeminant, et saepe cubilibus altis
 nescio qua praeter solitum dulcedine laeti
 inter se in foliis strepitant ; iuvat imbribus actis
 progeniem parvam dulcesque revisere nidos :
 haud equidem credo, quia sit divinitus illis 415
 ingenium aut rerum fato prudentia maior ;
 verum ubi tempestas et caeli mobilis umor
 mutavere vias et Iuppiter uvidus Austris
 denset erant quae rara modo, et quae densa relaxat,
 vertuntur species animorum, et pectora motus 420
 nunc alios, alios dum nubila ventus agebat,
 concipiunt : hinc ille avium concentus in agris,
 et laetae pecudes et ovantes gutture corvi.

424-460. *Prognostics of weather from the moon and the sun.*

Si vero solẽm ad rapidum lunasque sequentes
 ordine respicies, numquam te crastina fallet 425
 hora, neque insidiis noctis capiere serena.
 Luna, revertentes cum primum colligit ignes,
 si nigrum obscuro comprehenderit aëra cornu,
 maximus agricolis pelagoque parabitur imber :
 at si virgineum suffuderit ore ruborem, 430
 ventus erit : vento semper rubet aurea Phoebe.
 Sin ortu quarto (namque is certissimus auctor)

pura neque obtusis per caelum cornibus ibit,
 totus et ille dies et qui nascentur ab illo
 exactum ad mensem pluviā ventisque carebunt, 435
 vota^{que} servati solvent in litore nautae
 Glauc^o et Pānōpēae et Inō Melicertae.
 Sol quoque et exoriens, et cum se condet in undas,
 signa dabit; solem certissima signa sequuntur,
 et quae mane refert et quae surgentibus astris. 440
 Ille ubi nascentem maculis variaverit ortum
 conditus in nubem medioque refugerit orbe,
 suspecti tibi sint imbres; namque urget ab alto
 arboribusque satis^{que} Notus pecorique sinister. 445
 Aut ubi sub lucem densa inter nubila sese
 diversi rumpent radii, aut ubi pallida surget
 Tithoni croceum linquens Aurora cubile,
 heu male tum mites defendet pampinus uvas;
 tam multa in tectis crepitans salit horrida grando.
 hoc etiam, emenso cum iam decedit Olympo, 450
 profuerit meminisse magis; nam saepe videmus
 ipsius in vultu varios errare colores;
 caeruleus pluviā denuntiat, igneus Euros:
 sin maculae incipient rutilo immiscerier igni,
 omnia tum pariter vento nimbisque videbis 455
 fervere. Non illā quisquam me nocte per altum
 ire neque a terra moneat convellere funem.
 At si, cum referetque diem condetque relatum,
 lucidus orbis erit, frustra terrebere nimbis,
 et claro silvas cernes Aquilone moveri. 460

461-514. *Portents at the death of Caesar and during civil wars : prayer for the safety of Augustus and the empire.*

Denique quid vesper serus vohat, unde serenae
ventus agat nubes, quid cogitet umidus Auster,
sol tibi signa dabit. Solem quis dicere falsum
audeat? Ille etiam caecos instare tumultus
saepe monet fraudemque et operta tumescere bella. 465
Ille etiam extincto miseratus Caesare Romam,
cum caput obscura nitidum ferrugine texit,
impiaque aeternam timuerunt saecula noctem.
Tempore quamquam illo tellus quoque et aequora ponti
obscaeque canes importunaeque volucres 470
signa dabant. Quotiens Cyclopum effervere in agros
vidimus undantem ruptis fornacibus Aetnam,
flammarumque globos liquefactaque volvere saxa!
Armorum sonitum toto Germania caelo
audiit, insolitis tremuerunt motibus Alpes. 475
Vox quoque per lucos vulgo exaudita silentes
ingens, et simulacra modis pallentia miris
visa sub obscurum noctis, pecudesque locutae,
infandum! sistunt amnes terraeque debiscunt,
et maestum illacrimat templis ebur aeraque sudant. 480
Proluit insano contorquens vertice silvas
fluviorum rex Eridanus, camposque per omnes
cum stabulis armenta tulit. Nec tempore eodem
tristibus aut extis fibrae apparere minaces
aut puteis manare cruor cessavit, et altae 485
per noctem resonare lupis ululantibus urbes.
Non alias caelo ceciderunt plura sereno

fulgura, nec diri totiens arsere cometae.
 Ergo inter sese paribus concurrere telis
 Romanas acies iterum videre Philippi ; 490
 nec fuit indignum superis, bis sanguine nostro
 Emathiam et latos Haemi pinguescere campos.
 Scilicet et tempus veniet, cum finibus illis
 agricola incurvo terram molitus aratro
 exesa inveniet scabrâ robigine pila, 495
 aut gravibus rastris galeas pulsabit inanes
 grandiaque effossis mirabitur ossa sepulchris.
 Di patrii, Indigetes, et Romule Vestaque mater,
 quae Tuscum Tiberim et Romana Palatia servas,
hunc saltem everso iuvenem succurrere saeclo 500
 ne prohibete. Satis iam pridem sanguine nostro
 Laomedontaeae luimus periuria Troiae,
 iam pridem nobis caeli te regia, Caesar,
 invidet, atque hominum queritur curare triumphos,
 quippe ubi fas versum atque nefas : tot bella per orbem, 505
 tam multae scelerum facies, non ullus aratro
 dignus honos, squalent abductis arva colonis,
 et curvae rigidum falces conflantur in ensem.
 Hinc movet Euphrates, illinc Germania bellum ;
 vicinae ruptis inter se legibus urbes 510
 arma ferunt ; saevit toto Mars impius orbe :
 ut cum carceribus sese effudere quadrigae,
 addunt in spatia, et frustra retinacula tendens
 fertur equis auriga, neque audit currus habenas.

LIBER SECUNDUS.

1-8. *Subject proposed ; invocation of Bacchus.*

HACTENUS arborum cultus et sidera caeli ;
 nunc te, Bacche, canam, nec non silvestria tecum
 virgulta et prolem tarde crescentis olivae.
 Huc, pater o Lenaeae ; tuis hic omnia plena
 muneribus, tibi pampineō gravidus autumnus 5
 floret ager, spumat plenis vindemia labris ;
 huc, pater o Lenaeae, veni, nudataque musto
 tingue novo mecum dereptis crura cothurnis.

9-46. *Modes of propagating trees, natural and artificial.*
Invocation of Maecenas.

Principio arboribus varia est natura creandis.
 Namque aliae nullis hominum cogentibus ipsae 10
 sponte sua veniunt camposque et flumina late
 curva tenent, ut molle siler, lentaeque genistae,
 populus, et glauca canentia fronde salicta ;
 pars autem posito surgunt de' semine, ut altae
 castaneae, nemorumque Iovi quae maxima frondet 15
 aesculus, atque habitae Graiis oracula' quercus.
 Pullulat ab radice aliis densissima silva,
 ut cerasis ulmisque ; etiam Parnasia laurus
 parva sub ingenti matris se subiicit umbra.
 Hos natura modos primum dedit, his genus omne 20
 silvarum fruticumque viret nemorumque sacrorum.

Sunt alii, quos ipse viâ sibi repperit usus.
 Hic plantas tenero abscindens de corpore matrum
 deposuit sulcis, hic stirpes obruit arvo
 quadrifidasque sudes et acuto robore vallos; 25
 silvarumque aliae pressos propaginis arcus
 exspectant et viva sua plantaria terra;
 nil radice egent aliae, summumque putator
 haud dubitat terrae referens mandare cacumen.
 Quin et caudicibus sectis (mirabile dictu) 30
 truditur e sicco, radix oleagina, ligno
 et saepe alterius ramos impune videmus
 vertere in alterius, mutatamque insita mala
 ferre pirum, et prunis lapidosa rubescere corna.
 Quare agite o, proprios generatim discite cultus, 35
 agricolae, fructusque feros mollite colendo,
 neu segnes iaceant terrae. Iuvat Ismara Baccho
 conserere atque olêa magnum vestire Taburnum.
 Tuque ades, inceptumque una decurre laborem,
 o decus, o famae mērito pars maxima nostrae, 40
 Maecenas, pelagoque volans da vela patenti.
 Non ego cuncta meis amplecti versibus opto,
 non, mihi si linguae centum sint oraue centum,
 ferrea vox: ades et primi lege litoris oram;
 in manibus terrae; non hic te carmine ficto 45
 atque per ambages et longa exorsa tenebo.

47-60. *How to improve natural growths by cultivation.*

Sponte sua quae se tollunt in luminis oras,
 infecunda quidem, sed laeta et fortia surgunt;
 quippe solo natura subest. Tamen haec quoque, si quis

inserat aut scrobibus mandet mutata subactis, 50
 exuerint silvestrem animum, cultuque frequenti
 in quascumque voces, artes haud tarda sequuntur.
 Nec non et sterilis, quae stirpibus exit ab imis,
 hoc faciat, vacuos si sit digesta per agros :
 nunc altae frondes et rami matris opacant 55
 crescentique adimunt fetus uruntque ferentem.
 Iam, quae seminibus iactis se sustulit arbos,
 tarda venit seris factura nepotibus umbram,
 pomaque degenerant sucos oblita priores,
 et turpes, avibus praedam, fert, uva, racemos. 60

61-82. *Artificial methods of propagation: budding and grafting.*

Scilicet omnibus est labor impendendus, et omnes
 cogendae in sulcum ac multa mercede domandae.
 Sed truncis oleae melius, propagine vites
 respondent, solido Paphiae de robore myrtus ;
 plantis et durae coruli nascuntur et ingens 65
 fraxinus, Herculeaeque arbos umbrosa coronae,
 Chaoniiue patris glandes, etiam ardua palma
 nascitur et casus abies visura marinos.
 Inseritur vero et fetu nucis arbutus horrida,
 et steriles platani malos gessere valentes ; 70
 castaneae fagus ornusque incanuit albo
 flore piri, glandemque sues fregero sub ulmis.

Nec modus inserere atque oculos imponere simplex.
 Nam, qua, se medio, trudent, de cortice, gemmae,
 et tenues rumpunt tunicas, angustus, in ipso, 75
 fit nodo sinus : huc aliena ex arbore germen

includunt, udoque docent inolescere libro :
 aut rursum enodes trunci resecantur, et alte Smooth
 finditur in solidum cuneis viā, deīndē feraces
 plantae immittuntur : nec longum tempus, et ingens 80
 exiit ad caelum ramis felicibus arbos,
 miraturque 'novas' frondes et non sua poma.

83-108. *Varieties of trees, especially of the vine.*

Praeterea genus haud unum nec fortibus ulmis
 nec salici lotoque neque Idaeis cyparissis,
 nec pingues unam in faciem nascuntur olivae, 85
 orchades et radii et amara pausia baccā,
 pomaque et Alcinoi silvae, nec surculus idem
 Crustumiiis Syriisque piris gravibusque volemis.
 Non eadem arboribus pendet vindemia nostris,
 quam Methymnaeo carpit de palmite Lesbos; 90
 sunt Thasiae vites, sunt et Mareotides albae,
 pinguibus hae terris habiles, levioribus illae,
 et passo Psithia utilior, tenuisque Lageos
 tentatura pedes olim vincturaque linguam,
 purpureae preciaeque, et quo te carmine dicam, 95
 Rhaetica? nec cellis ideo contende Falernis.
 Sunt et Amineae vites, firmissima vina,
 Tmolius assurgit quibus et rex ipse Phanaeus;
 Argitisque minor, cui non certaverit ulla
 aut tantum fluere aut totidem durare per annos. 100
 Non ego te, dis et mensis accepta secundis,
 transierim, Rhodia, et tumidis, bumaste, racemis.
 Sed neque quam multae species, nec nomina quae sint,
 est numerus: neque enim numero comprehendere refert;

quem qui scire velit, Libyci velit aequoris idem 105
discere quam multae Zephyro turbentur harenae,
aut, ubi navigiis violentior incidit Eurus,
nosse quot Ionii veniant ad litora fluctus.

109-135. *Trees indigenous to various soils and countries.*

Nec vero terrae ferre omnes omnia possunt.
Fluminibus salices crassisque paludibus alni 110
nascuntur, steriles saxosis montibus orni;
litora myrtetis laetissima; denique apertos
Bacchus amat colles, Aquilonem et frigora taxi.
Aspice et extremis domitum cultoribus orbem
Eoasque domos Arabum pictosque Gelonos: 115
divisae arboribus patriae. Sola India nigrum
fert hebenum, solis est turea virga Sabaeis.
Quid tibi odorato referam sudantia ligno
balsamaque et bacas semper frondentis acanthi?
Quid nemora Aethiopum molli canentia lanâ, 120
velleraque ut foliis depectant tenuia Seres;
aut quos Oceano propior gerit India lucos,
extremi sinus orbis, ubi aëra vincere summum
arboris haud ullae iactu potuere sagittae?
et gens illa quidem sumptis non tarda pharetris. 125
Media fert tristes sucos tardumque saporem
felicis mali, quo non praesentius ullum,
(pocula si quando saevae infecere novercae,
miscueruntque herbas et non innoxia verba,)
auxilium venit ac membris agit atra venena. 130
Ipsa ingens arbos faciemque simillima lauro
et, si non alium late iactaret odorem,

laurus erat : folia haud ullis labentia ventis ;
 flos ad prima tenax ; animas et olentia Medi
 ora foveant illo, et senibus medicantur anhelis. 135

136-176. *Episode in praise of Italy.*

Sed neque Medorum silvae, ditissima terra,
 nec pulcher Ganges atque auro turbidus Hermus
 laudibus Italiae certent, non Bactra neque Indi
 totaque turiferis Panchaïa pinguis harenis.
Haec loca non tauri spirantes naribus ignem 140
 invertēre satis immanis dentibus hydri, 301 0
 nec galeis densisque virum seges horruit hastis ;
 sed gravidæ fruges et Bacchi Massicus umor
 implevere ; tenent oleae armentaque laeta.
 Hinc bellator equus campo sese arduus infert ; 145
 hinc albi, Clitumne, greges et maxima taurus
 victima, saepe tuo perfusi flumine sacro,
 Romanos ad templa deum duxere triumphos.
 Hic ver assiduum atque alienis mensibus aestas :
 bis gravidæ pecudes, bis pomis utilis arbos. 150
 At rabidæ tigres absunt et saeva leonum
 semina, nec miseros fallunt aconita legentes
 nec rapit immensos orbes per humum, neque tanto
 squameus in spiram tractu se colligit anguis.
 Adde tot egregias urbes operumque laborem, 155
 tot congesta manu praeceptis oppida saxis
 fluminaque antiquos subterlabentia muros.
 An mare quod, supra, memorem, quodque alluit infra ?
 anne lacus tantos ? te, Lari maxime, teque,
 fluctibus et fremitu assurgens, Benace, marino ? 160

An memorem portus Lucrinoque addita claustra
atque indignatum magnis stridoribus aequor,
Iulia qua ponto longe sonat unda refuso
Tyrrhenusque fretis immittitur aestus Avernis?
Haec eadem argenti rivos aerisque metalla 165
ostendit venis atque auro plurima fluxit.
Haec genus acre virum, Marsos pubemque Sabellam,
assuetumque malo Ligurem Volcosque verutos
extulit, haec Decios Marios magnosque Camillos,
Scipiadas duros bello, et te, maxime Caesar, 170
qui nunc extremis Asiae iam victor in oris
imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus
magna virum: tibi res antiquae laudis et artis
ingredior sanctos ausus recludere fontes, 175
Ascraeumque cano Romana per oppida carmen.

177-225. *Nature and capabilities of different soils.*

Nunc locus arborum ingeniis, quae robora cuique,
quis color, et quae sit rebus natura ferendis.
Difficiles primum terrae collesque maligni,
tenuis ubi argilla et dumosis calculus arvis, 180
Palladia gaudent silva vivacis olivae.
Indicio est tractu surgens oleaster eodem
plurimus, et strati bacis silvestribus agri.
At quae pinguis humus dulcique uligine laeta,
quique frequens herbis et fertilis ubere campus, 185
(qualem saepe cava montis convalle solemus
despicere: huc summis liquuntur rupibus amnes
felicemque trahunt limum), quique editus Austro

et filicem curvis invisam pascit aratris :
 hic tibi praevalidas olim multoque fluentes 190
 sufficiet Baccho vites, hic fertilis uvae,
 hic laticis, qualem pateris libamus et auro,
 inflavit cum pinguis ebur Tyrrhenus ad aras,
 lancibus et pandis fumantia reddimus exta.
 Sin armenta magis studium vitulosque tueri 195
 aut ovium fctum aut urentes culta capellas,
 saltus et saturi petito longinqua Tarenti,
 et qualem infelix amisit Mantua campum
 pascentem niveos herboso flumine cynos :
 non liquidi gregibus fontes, non gramina derunt ; 200
 et quantum longis carpent armenta diebus,
 exigua tantum gelidus ros nocte reponet.
 Nigra, fere, et presso pinguis sub vomere terra,
 et cui putre solum (namque hoc imitatur arando),
 optima frumentis : non ullo ex aequore cernes 205
plura domum tardis decedere plaustra iuvencis.
 Aut unde iratus silvam devexit arator
 et nemora evertit multos ignava per annos,
 antiquasque domos avium cum stirpibus imis
 eruit : illae altum nidis petiere relictis, 210
 at rudis enituit impulso vomere campus.
 Nam ieiuna quidem clivosi glarea ruris
 vix humiles apibus casias roremque ministrat ;
 et tofus scaber, et nigris exesa chelydri
 creta, negant alios aeque serpentibus agros 215
 dulcem ferre cibum, et curvas praebere latebras.
 Quae tenuem exhalat nebulam, fumosque volucres,
 et bibit umorem et, cum vult, ex se ipsa remittit,

quaeque suo semper viridis se gramine vestit
 nec scabie et salsâ laedit robigine ferrum, 220
 illa tibi laetis intexet vitibus ulmos,
 illa ferax oleo est, illam experiere colendo
 et facilcm pecori et patientem vomeris unci.
 Talem dives arat Capua et vicina Vesevo
 ora iugo, et vacuis Clanius non aequus Acerris. 225

226-258. *How to test the quality of a given soil.*

Nunc quo quamque modo possis cognoscere dicam.
 Rara sit an supra morem si densa requires,
 (altera frumentis quoniam favet, altera Baccho,
 densa magis Cereri, rarissima quaeque Lyaeo),
 ante locum capies oculis, alteque iubebis 230
 in solido puteum demitti, omnemque repones
 rursus humum, et pedibus summas aequabis harenas.
 Si derunt, rarum, pecorique et vitibus almis
 aptius uber erit; sin in sua posse negabunt
 ire loca et scrobibus superabit terra repletis, 235
 spissus ager: glaebas cunctantes crassaque terga
 exspecta, et validis terram proscinde iuvencis.
 Salsa autem tellus et quae perhibetur amara,
 frugibus infelix (ea nec mansuescit arando,
 nec Baccho genus aut pomis sua nomina servat), 240
 tale dabit specimen: tu spisso vimine qualos
 colaque prelorum fumosis deripe tectis;
 huc ager ille malus dulcesque a fontibus undae
 ad plenum calcentur: aqua eluctabitur omnis
 scilicet et grandes ibunt per vimina guttae; 245
 at sapor indicium faciet manifestus, et ora

tristia tentantum sensu torquēbit amaro.
 Pinguis item quae sit tellus, hoc denique pacto
 discimus: haud umquam manibus iactata fatiscit,
 sed picis in morem ad digitos lentescit habendo. 250
 Umida maiores herbas alit, ipsaque iusto
 laetior. Ah nimium ne sit mihi fertilis illa
 nec se praevalidam primis ostendat aristis!
 Quae gravis est ipso tacitam se pondere prodit,
 quaeque levis: promptum est oculis praediscere nigram, 255
 et quis cui color. At sceleratum exquirere frigus
 difficile est: piceae tantum taxique nocentes
 interdum aut hederæ pandunt vestigia nigrae.

259-287. *Preparation of the vineyard, and directions for
 planting vines.*

His animadversis terram multo ante memento
 excōquēre et magnos scrobibus concidere montes, 260
 ante supinatas Aquiloni ostendere glaebas,
 quam laetum infodias vitis genus. Optima putri
 arva solo: id venti curant gelidaeque pruinae
 et labefacta movens robustus iugera fossor.
 At si quos haud, ulla, viros vigilantia fugit, 265
 ante locum similem exquirunt, ubi prima paretur
 arboribus seges et quo mox digesta feratur,
 mutatam ignorent subito ne semina matrem.
 Quin etiam caeli regionem in cortice signant,
ut quo quaeque modo steterit, qua parte calores 270
 austrinos tulerit, quae terga obverterit axi,
restituant: adeo in teneris consuescere multum est.
 Collibus an plano melius sit ponere vitem,

quaere prius. Si pinguis agros metabere campi,
 densa sere : in denso non segnior ubere Bacchus. 275
 Sin tumulis acclive solum collesque supinos,
 indulge ordinibus, nec setius omnis in unguem
 arboribus positis, secto via limite, quadret.
 Ut saepe ingenti bello cum longa cohortes
 explicuit legio, et campo stetit agmen aperto, 280
 directaeque acies, ac late fluctuat omni
 aere renidenti tellus, necdum horrida miscent
 proelia, sed dubius mediis Mars errat in armis :
 omnia sint paribus numeris dimensa viarum ;
 non animum modo uti pascat prospectus inanem, 285
 sed quia non aliter vires dabit omnibus aequas
 terra, neque in vacuum poterunt extendere rami.

288-314. *Depth of trenches. Miscellaneous cautions.*

Forsitan et scrobibus quae sint fastigia quaeras :
 ausim vel tenui vitem committere sulco.
 Altior ac penitus terrae defigitur arbor, 290
 aesculus in primis, quae quantum vertice ad auras
 aetherias tantum radice in Tartara tendit.
 Ergo non hiemes illam, non flabra neque imbres
 convellunt : immota manet, multosque nepotes,
 multa virum volvens durando saecula vincit. 295
 Tum fortes late ramos et brachia pandens
 huc illuc media ipsa ingentem sustinet umbram.

Neve tibi ad solem vergant vineta cadentem ;
 neve inter vites corulum sere ; neve flagella
 summa pete aut summa defringe ex arbore plantas ; 300
 tantus amor terrae ; neu ferro laede retuso

semina, neve oleae silvestres insere truncos :
 nam saepe incautis pastoribus excidit ignis,
 qui furtim pingui primum sub cortice tectus
 robora comprehendit, frondesque elapsus in altas 305
 ingentem caelo sonitum dedit ; inde secutus
 per ramos victor perque alta cacumina regnat,
 et totum involvit flammis nemus, et ruit atram,
 ad caelum. picea crassus caligine nubem,
 praesertim si tempestas a vertice silvis 310
 incubuit, glomeratque ferens incendia ventus.
 Hoc ubi, non a stirpe valent caesaeque reverti
 possunt atque ima similes revirescere terra.
 Infelix superat foliis oleaster amaris.

315-345. *Proper seasons for planting. Episode in praise
 of Spring.*

Nec tibi tam prudens quisquam persuadeat auctor 315
 tellurem Boreā rigidam spirante movere.
 Rura gelu tum claudit hiemps, nec semine iacto
 concretam patitur radicem affigere terrae.
 Optima vinetis satio, cum vere rubenti
 candida venit avis longis invisā colubris, 320
 prima vel autumnī sub frigora, cum rapidus Sol
 nondum hiemem contingit equis, iam praeterit aestas.
 Ver adeo frondi nemorum, ver utile silvis ;
 vere tument terrae et genitalia semina poscunt.
 Tum pater omnipotens fecundis imbribus Aether 325
 coniugis in gremium laetae descendit, et omnes,
 magnus, alit, magno commixtus corpore, fetus.
 Avia tum resonant avibus virgulta canoris,

et Venerem certis repetunt armenta diebus ;
 parturit almus ager, Zephyriⁱque tepentibus auris 330
 laxant arva sinus ; superat tener omnibus umor ;
 inque novos soles audent se gramina tuto
 credere, nec metuit surgentes pampinus Austros
 aut actum caelo magnis Aquilonibus imbrem,
 sed trudit gemmas et frondes explicat omnes. 335
 Non alios prima crescentis origine mundi
 illuxisse dies aliumve habuisse tenorem
 crediderim : ver illud erat, ver magnus agebat
 orbis, et hibernis parcebant flatibus Euri,
 cum primae lucem pecudes hausere, virumque 340
 ferrea progenies duris caput extulit arvis,
 immissaeque ferae silvis et sidera caelo.
 Nec res hunc tenerae possent perferre laborem,
 si non tanta quies iret frigusque caloremque
 inter, et exciperet caeli indulgentia terras. 345

346-370. *Manuring of vines ; operations after planting ;
 directions about pruning.*

Quod superest, quaecumque premes virgulta per agros,
 sparge fimo pingui, et multa memor occule terra,
 aut lapidem bibulum aut squalentes infode conchas :
 inter enim labentur aquae, tenuisque subibit
 halitus, atque animos tollent sata. Iamque reperti, 350
 qui saxo super atque ingentis pondere testae
 urgerent : hoc effusos munimen ad imbres,
 hoc, ubi hⁱulca siti findit Canis aestifer arva.

Seminibus positis superest diducere terram
 saepius ad capita, et duos iactare bidentes, 355

aut presso exercere solum sub vomere, et ipsa
 flectere luctantes inter vineta iuencos;
 tum leves calamos et rasae hastilia virgæ
 fraxineasque aptare sudes furcasque valentes,
 viribus eniti quarum et contemnere ventos 360
 assuescant summasque sequi tabulata per ulmos.

Ac dum prima novis adolescit frondibus aetas,
 parcendum teneris, et dum se laetus ad auras
 palmes agit laxis per purum inmissus habenis,
 ipsa acie nondum falcis tentanda, sed uncis 365
 carpendae manibus frondes interque legendae.
 Inde ubi iam validis amplexae stirpibus ulmos
 exierint, tum stringe comas, tum brachia tonde:
 ante reformidant ferrum; tum denique dura
 exerce imperia et ramos compesce fluentes. 370

371-396. *Fencing the vineyard. Sacrifice of the goat to Bacchus and festivals in his honour.*

T'exendae saepes etiam et pecus omne tenendum,
 praecipue dum frons tenera imprudensque laborum;
 cui super indignas hiemes solemque potentem
 silvestres uri assidue capreaeque sequaces
 illudunt, pascuntur oves avidaeque iuvencae. 375
 Frigora nec tantum cana concreta pruina
 aut gravis incumbens scopulis arentibus aestas,
 quantum illi nocuere greges durique venenum
 dentis et admorso signata in stirpe cicatrix.
 Non aliam ob culpam Baccho caper omnibus aris 380
 caeditur et veteres ineunt proscaenia ludi,
 praemiaque ingeniis pagos et compita circum

Thesidae posuere, atque inter pocula laeti
 mollibus in pratis unctos saluere per utres.
 Nec non Ausonii, Troia gens missa, coloni 385
 versibus incomptis ludunt risuque soluto,
 oraque corticibus sumunt horrenda cavatis,
 et te, Bacche, vocant per carmina laeta, tibi que
 oscilla ex altâ suspendunt, mollia, pinu.
 Hinc omnis largo pubescit vinea fetu, 390
 complentur vallesque cavae saltusque profundi,
 et quocumque deus circum caput egit honestum.
 Ergo rite suum Baccho dicemus honorem
 carminibus patriis, lancesque et liba feremus,
 et ductus cornu stabit sacer hircus ad aram, 395
 pinguique in veribus, torrebimus, exta, columnis.

397-419. *The vinedresser's labours ; a yearly round of toil.*

Est etiam ille labor curandis vitibus alter,
 cui numquam exhausti satis est: namque omne quotannis
 terque quaterque solum scindendum glæbaque versis
 aeternum frangenda bidentibus, omne levandum 400
 fronde nemus. Redit agricolis labor actus in orbem,
 atque in se sua per vestigia volvitur annus.
 Ac iam olim, seras posuit cum vinea frondes,
 frigidus et silvis Aquilo decussit honorem,
 iam tum acer curas venientem extendit in annum 405
 rusticus, et curvo Saturni dente relictam
 persequitur vitem attondens fingitque putando.
 Primus humum fodito, primus devecta cremato
 sarmenta, et vallos primus sub tecta referto
 postremus metito. Bis vitibus ingruit umbra, 410

his segetem densis obducunt sentibus herbae ;
 durus uterque labor : laudato ingentia rura,
 exiguum colito. Nec non etiam aspera rusci
 vimina per silvam et ripis fluvialis harundo
 caeditur, incultique exercet cura salicti. 415
 Iam vinctae vites, iam falcem arbusta reponunt,
 iam canit effectos extremus vinitor antes :
 sollicitanda tamen tellus pulvisque movendus,
 et iam maturis metuendus Iuppiter uvis.

420-457. *Culture of the olive ; fruit trees and forest-trees.*

Contra non ulla est oleis cultura : neque illae 420
 procurvam exspectant falcem rastrosque tenaces,
 cum semel haeserunt arvis aurasque tulerunt ;
 ipsa satis tellus, cum dente recluditur unco,
 sufficit umorem et gravidas cum vomere fruges.
 Hoc pinguem et placitam Paci nutritor olivam. 425

Poma quoque, ut primum truncos sensere valentes
 et vires habuere suas, ad sidera raptim
 vi propria nituntur opisque haud indiga nostrae.
 Nec minus interea fetu nemus omne gravescit,
 sanguineisque inculta rubent aviaria baxis. 430
 T'ondentur cytisi, taedas silva alta ministrat,
 pascunturque ignes nocturni et lumina fundunt :
 et dubitant homines serere atque impendere curam ?
 Quid maiora sequar ? salices humilesque genestae
 aut illae pecori frondem aut pastoribus umbram 435
 sufficiunt saepemque satis et pabula melli.
 Et iuvat undantem buxo spectare Cytorum
 Naryciaeque picislucos, iuvat arva videre

behold them to

non rastris, hominum non ulli obnoxia curae.

Ipsae, Caucasio, steriles, in vertice, silvae, 440

quas animosi Euri assidue franguntque feruntque,

dant alios aliae fetus, dant utile lignum

navigiis pinus, domibus cedrumque cupressosque;

hinc radios trivere rotis, hinc tympana plaustris
agricolae, et pandas ratibus posuere carinas. 445

Viminibus salices, fecundae frondibus ulmi,

at myrtus validis hastilibus et bona bello

cornus; Ituraeos taxi torquentur in arcus.

Nec tiliae leves, aut torno rasile buxum
non formam accipiunt ferroque cavantur acuto; . 450

nec non et torrentem undam levis innatat alnus

missa Pado; nec non et apes examina condunt

corticibusque cavis vitiosaeque ilicis alvo.

Quid memorandum aeque Baccheia dona tulerunt?

Bacchus et ad culpam causas dedit; ille furentes 455

Centauros leto domuit, Rhoetumque Pholumque

et magno Hylaeum Lapithis cratere minantem.

458-542. *The blessings and happiness of a country life.*

O fortunatos nimium, sua si bona norint,
agricolas! quibus ipsa procul discordibus armis
fundit humo facilem victum iustissima tellus. 460

Si non ingentem foribus domus alta, superbis,

mane salutantum totis vomit aedibus undam,

nec varios inhiant pulchra testudine postes,

illusasque auro vestes, Ephyreiaque aera,

alba neque Assyrio fucatur lana veneno, 465

nec casia liquidum corrumpitur usus olivi

at secura quies et nescia fallere vita,
 dives opum variarum, at latis otia fundis,
 speluncae vivique lacūs et frigida Tempe,
 mugitusque boum, mollesque sub arbore somni 470
 non absunt; illic saltus ac lustra ferarum,
 et patiens operum exiguoque assueta iuventus,
 sacra deum sanctique patres; extrema per illos
 Iustitia excedens terris vestigia fecit.

Me vero primum dulcēs ante omnia Musae, 475
 quarum sacra fero ingenti percussus amore,
 accipiant, caelique vias et sidera monstrent,
 defectus solis varios, lunaeque labores;
 unde tremor terris, qua vi maria alta tumescant
 obiiicibus ruptis rursusque in se ipsa residant, 480
 quid tantum Oceano properent se tingere soles
 hiberni, vel quae tardis mora noctibus obstet.
 Sin, has ne possim naturae accedere partes,
 frigidus obstiterit circum praecordia sanguis,
 rura mihi et rigui placeant in vallibus amnes, 485
 flumina amem silvasque inglorius. O ubi campi
 Spercheusque et virginibus bacchata Lacaenis
 Taygeta; o qui me gelidis convallibus Haemi
 sistat, et ingenti ramorum protegat umbra?
 Felix, qui potuit rerum cognoscere causas, 490
 atque metus omnes et inexorabile fatum
 subiecit pedibus, strepitumque Acherontis avari.
 Fortunatus et ille, deos qui novit agrestes,
 Panaque Silvanumque senem Nymphasque sorores.
 Illum non populi fascēs, non purpura regum 495
 flexit et infidos agitans discordia fratres,

aut coniurato descendens Dacus ab Histro,
 non res Romanae perituraque regna : neque ille
 aut doluit miserans inopem, aut invidit habenti.
 Quos rami fructus, quos ipsa volentia rura 500
 sponte tulere sua, carpsit, nec ferrea iura
 insanumque forum aut populi tabularia vidit.
 Sollicitant alii remis freta caeca, ruuntque
 in ferrum, penetrant aulas et limina regum ;
 hic petit excidiis urbem miserosque Penates, 505
 ut gemma bibat et Sarrano dormiat ostro ;
 condit opes alius, defossoque incubat auro ;
 hic stupet attonitus Rostris ; hunc plausus hiantem
 per cuneos geminatus enim plebisque patrumque
 corripuit ; gaudent perfusi sanguine fratrum, 510
 exilioque domos et dulcia limina mutant,
 atque alio patriam quaerunt sub sole iacentem.
 Agricola incurvo terram dimovit aratro :
 hic anni labor, hinc patriam parvosque nepotes
 sustinet, hinc armenta boum meritosque iuencos. 515
 Nec requies, quin aut pomis exuberet annus
 aut fetu pecorum aut Cerealis mergite culmi,
 proventuque oneret sulcos atque horrea vincat.
 Venit hiemps : teritur Sicyonia baca trapetis,
 glande sues laeti redeunt, dant arbuta silvae : 520
 et varios ponit fetus autumnus, et alte
 mitis in apricis coquitur vindemia saxis.
 Interea dulces pendent circum oscula nati,
 casta pudicitiam servat domus, ubera vaccae
 lactea demittunt, pinguesque in gramine laeto 525
 inter se adversis luctantur cornibus haedi.

Keef's

Ipse dies agitat festos, fususque per herbam,
 ignis ubi in medio et socii cratera coronant,
 te libans, Lenae, vocat, pecorisque magistris
 velocis iaculi certamina ponit in ulmo,
corporaque agresti nudant praedura palaestrae.

530

Hanc olim veteres vitam coluere Sabini,
 hanc Remus et frater, sic fortis Etruria crevit
 scilicet, et, rerum, facta est, pulcherrima, Roma,
septemque, una, sibi muro circumdedit arces.

535

Ante etiam sceptrum Dictaei regis et ante
 impia quam caesis gens est epulata iuencis,
 aureus hanc vitam in terris Saturnus agebat;
 necdum etiam audierant inflari classica, necdum
 impositos duris crepitare incudibus enses.

540

Sed nos immensum spatiis confecimus aequor
 et iam tempus equum fumantia solvere colla.

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VIRGIL
GEORGICS
BOOKS I, II

EDITED

WITH INTRODUCTION AND NOTES

BY

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PART II.—NOTES

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EXPLANATION OF SOME TECHNICAL TERMS OCCURRING IN THE NOTES.

GRAMMATICAL AND RHETORICAL.

Hendiadys (ἐν διὰ δυοῖν), one notion conveyed by *two* nouns coupled by a conjunction (*et* or *que*). It may be equivalent (1) to an adjective and substantive, as 'pateris et anro' 2. 192, or (2) to a noun with another in the genitive case, as 'chorus et socii' 1. 346, or (3) to two nouns in apposition, where the latter noun explains the former, as 'fagus stivaque' 1. 174. (See note on 2. 192.)

Litōtes ('smoothing down,' from λιτός, akin to λείος, 'smooth') or **Meiōsis** ('lessening,' from μείων), an *understatement* of the fact by the use of a milder form of expression; as 'inutilis' 1. 88, 'non innoxia' 2. 129.

Prolepsis (προλαμβάνειν), an *anticipation* of the effect of the verb by an adjective, apparently put as an epithet with the object of the said verb; as 'pulverulenta coquat aestas' 1. 66, 'ora tristia torquebit' 2. 247.

Zeugma (ζευγνύειν), the *joining* of two nouns with a verb which strictly suits only one of them, but suggests another verb of similar meaning to be supplied with the remaining noun; as 'numeros et nomina fecit' 1. 137.

PROSODIAL.

Arsis (αἶρειν, 'to raise' the voice), the syllable in a foot on which the stress or accent is laid, as in *ter'ram, si'dere*, or in two words where the strong caesura occurs, as *lael'tás sege|tás quo|*. The opposite term **Thésis** (θεῖναι, 'to set down,' or 'let fall' the voice) denotes the weaker unaccented part of the foot, whether it be long or short in actual quantity. Hence the accented syllables are said to be *in arsi*, the unaccented *in thesi*. For examples see 1. 138, 371; 2. 5, 71, 211.

Hiatus, literally a 'voids pace' (from *hiare*, 'to gape'), caused by non-elision of the final vowel; as 'pecorī apibus' 1. 4, 'oleae armenta' 2. 144.

Hypermetèr (ὑπὲρ μέτρον), a superfluous final syllable, ending in a vowel or *m*, which is cut off before a vowel at the beginning of the next line; as 'umor(em) et' 1. 295, 'horrid(a) et' 2. 69.

Synizesis (συνίζειν, 'to sink' or 'settle together'), a collapse or contraction of two vowels into one, as 'Typhoeā' 1. 279.

ERRATA IN PART II.

Page 9, l. 33, *for sterilis read steriles*
,, 11, l. 31, *for as read by*
,, 24, l. 20, *for Bov- read Bods*

Jerrani's Georgics i, ii.

NOTES.

1-42. *Of tillage and the seasons, the growth of vines, the tending of cattle and care of bees is now my song. Aid me, Bacchus and Ceres, Minerva, Neptune, and Pan, and all ye woodland deities! But chiefly thou, great Caesar, soon to be numbered with the gods, whatever be thy destined province in earth or sea or sky, share my enterprise and even now receive my prayers.*

Line 1. *segetes* may be either 'land' (l. 47) or 'corn' (l. 54)—'what makes the cornfields smile' (C.), or 'what makes glad (abundant) crops.' *laetas*, a favourite Virgilian epithet (ll. 101, 102; 2. 112, 221, &c.), represents the fields and crops as actually 'rejoicing' in their fertility; but whether the word itself is a metaphor from 'glad,' or originally meant 'fat,' 'rich,' is uncertain. Hesiod, *Works and Days*, 775, has εὐφρονα καρπὸν, and our own poet Tusser (16th century) speaks of 'well-hearted' land.

The subjunctives *faciat*, *conveniat*, *sit* depend on *canere*, l. 5. *sidere* = *temperare*, the various seasons being indicated by the rising and setting of certain stars. See ll. 204-258.

2. For *Mæcenas*, the poet's patron, at whose suggestion the *Georgica* were written, see Introduction, pp. 5, 14. *vertere*, sc. *aratro* or *ferro* (l. 147). *ulmis*, &c. Vines were trained to larger trees, especially to elms (*E.* 2. 70). The process is described in the Second Book. Shakspeare, in his *Comedy of Errors*, alludes to this custom in the lines beginning, 'Thou art an elm, my husband, I a vine,' &c.

3, 4. *habendo pecori*, dat. of design, 'for keeping cattle'; cp. 'rebus ferendis,' 2. 178. *experientia*, &c. 'what skill is needed (for keeping) thrifty bees.' Note the *i* unelided before *apibus*. This hiatus, often in the 3rd foot, is common (ll. 221, 281, 341; 2. 86, 144; *E.* 3. 6, 83, &c.).

NOTES TO THE GEORGICS.

5. *hinc* = 'now,' i. e. from this point. Or '*this* shall be my theme.'

6. *lumina*. The sun and moon, which, as Milton expresses it (*Comus* 114), 'lead in swift round the months and years.' *annum*, i. e. the yearly 'round,' lit. 'ring.' *caelo*, local abl. 'through' or 'along the heavens.' With the vocatives *lumina*, &c. supply *adeste* from '*ferite pedem*,' l. 11.

7. *Liber*, an old Italian deity, identified with Bacchus. His name is probably connected with *libare* (λείβειν), as the wine-god, not with *liber*, 'free.' Ceres was also worshipped as *Libera*.

[If, as some think, *Liber* and *Ceres* are to be taken in apposition with *lumina*, there should be only a comma after *annum*. It is the fact that in certain Bacchic mysteries *Liber* was identified with the Sun, and *Proserpine*, as well as her mother *Ceres*, with the moon. The rhythm too and run of the lines is in favour of such a connexion. But in any case the *functions* of the respective pairs are distinguished; the first as rulers of the year, the second as givers of corn and wine.]

8. *Chaoniam*, a 'literary' epithet (l. 120 n.) in reference to the oaks of Dodona (l. 149), Chaonia being a district of Epirus. The verb *mutare* has a double construction with the abl. (1) of the thing received in exchange, as here and in 2. 511 '*exsilioque domos* . . . mutant, (2) of the thing given, regarded as the *medium* of exchange, as in Hor. *Od.* 1. 17. 2 '*Lucretilem mutat Lycaco Faunus*,' i. e. 'accepts *Lucretilis* in exchange for (by giving up) *Lycæus*.'

9. *pocula*, 'draughts,' as in *E.* 8. 28 '*venient ad pocula dammae*.' *Achelōia* stands for water generally, the *Achelous* in Aetolia being reputed the oldest of rivers. Cp. Ovid, *Fast.* 5. 343 '*Donec eras mixtus nullis, Acheloe, racemis*,' Eur. *Bacch.* 625 '*Ἀχελῷον φέρειν*.
Lovelace, in his song *To Althea*, speaks of 'flowing cups . . . with no allaying *Thames*.' [The name *Ach-elous* is said to have the same root as *aqua* (*ac-vā*).]

10, 11. *praesentia*, as in *E.* 1. 41 = 'prompt to aid.' Cp. '*present help*,' Psalm 46. 1. The Italian Fauni are confused with the Greek Satyrs (cp. *E.* 1. 27) and associated with the *Dryades*, as *Silvanus* with *Pan*, l. 20. So Horace, quoted above on l. 8, identifies *Faunus* with the Arcadian god *Pan*. *ferite pedem*, 'come tripping.'

[*Fauni* from root of *fau-cre*; *Dryades* from *δρῦς*, 'oak.']

12-15. *prima*, = *primum* (adv.), the legend being that Neptune (*Poseidon*) in Thessaly produced the first horse by smiting the earth with his trident. *cui*, 'for whom,' i. e. 'at whose command.' In l. 14 *cui* = 'in whose service.' *cultor nemorum*. *Aristæus* (4. 317), son of *Apollo* and the nymph *Cyrene*, was especially worshipped in

BOOK I. 5-32.

Ceos or Cea, one of the islands in the Aegean Sea. *ter centum*, of an indefinitely large number, where we should say 'a thousand.'

16-18. *ipse*, emphatic = 'great' Pan. Maenalus and Lycæus, mountains in Arcadia, were his favourite haunts (*E.* 10-15). Tegea also was a town in Arcadia. *Maenala*, like 'Tartara' (l. 36), 'Gargara' (l. 103), are convenient dactylic plurals, from masc. sing. *Maenalus*, &c. The Athenians regarded the olive as the invention of their patron goddess, Pallas Athene, whom the Romans identified with Minerva.

19. *puer*, Triptolemus of Eleusis, son of Celeus (l. 165). He is said to have befriended Demeter (Ceres) in her wanderings, who taught him agriculture and the use of the plough.

20. *Silvanus*, an Italian rustic god (*E.* 10. 24), here associated with Pan. See ll. 11-12. He is usually represented with a cypress in his hand and was hence called *δενδροφόρος* (C.).

ab radice, = *radicitus*, 'torn up by the root.'

22, 23. *non ullo semine*, 'unsown' by man, opposed to *satis*, 'sown crops.' *satis*, = *in sata*; cp. 'arvis,' l. 316.

24. *adeo* = 'chiefly,' 'above all.' Cp. 'teque adeo,' *E.* 4. 11. [*Adeo* is a particle of emphasis, lit. 'so far,' hence 'so very,' especially joined with pronouns. It may often be rendered 'too,' 'as well,' &c. marking an important addition to what has been said, as 'multum adeo,' l. 94.]

On the exaggerated flattery of Augustus contained in the following lines see Introduction, pp. 16, 17.

25, 26. *quae concilia* = 'what place (department) in heaven's councils,' whether as ruler in earth or sea or sky. *invisere*, as well as *curam*, is the object of *velis*. The term is used, like *ἐφορᾶν*, of a tutelary god = 'visit' with thy protecting power.

27, 28. *auctorem*, 'giver of increase' (*augere*). *tempestatum*, 'the (changing) seasons.' *accipiat*, 'may welcome thee.' *oingens*, &c. The 'great world' pays Caesar homage by crowning his statue with myrtle. This was the plant of Venus (*E.* 7. 62), the reputed mother of Aeneas, from whose son Iulus (Ascanius) the Julian family supposed themselves descended. See *A.* 1. 288 'Julius a magno demissum nomen Iulo.'

29. *venias*, 'confer as,' &c. marking the 'advent' of the deity.

30, 31. *Thule*, the land of the far north or north-west. It was identified in successive times with various islands more or less remote. *Tethys*, another of the sea-nymphs (Oceanides), gives the whole empire of the sea to Augustus as her son-in-law. *omnibus undis*, 'with the dower of all her waves' (C.).

32. *tardis*, 'lagging,' is best taken in reference to the steady

course of time. [C. however suggests the idea of *quicken*ing the pace of the months by the advent of Caesar.]

33, 34. *Erigone*, or *Astraea*, the legendary daughter of *Icarius*, is the Zodiac sign *Virgo*. The next space, anciently vacant, was partly occupied by the claws ($\chi\eta\lambda\alpha\iota$) of the *Scorpion*; afterwards *Libra* or the *Balance* was inserted therein,—‘betwixt *Astraea* and the *Scorpion* sign’ (Milton, *P. L.* 4. 998). Hence the *Scorpion* ‘draws in’ his claws to make room for *Augustus*. *ipse* = *sponte*, as in 2. 10, 459; *E.* 4. 21, 23.

35. The perf. *reliquit*, ‘has (already) left,’ marks the *Scorpion*’s eagerness to admit the new sign. *iusta plus parte*, either ‘more than thy due share’ (the *Scorpion* being supposed to retire even further than he need do) or (better) ‘has abandoned his undue share,’ i. e. the part he had hitherto usurped.

36-38. *nam* introduces the reason why the dominion of the lower world is not included. The sense is ‘*Tartarus* does not expect the honour of thy sovereignty, nor may’st thou ever deign to become lord of hell, however the Greeks may admire *Elysium*,’ &c. For the pl. *Tartara* see on l. 17. *tam dira*, &c. ‘so terrible a lust of power.’

39. The allusion is to the refusal of *Proserpine* to return to her mother on earth from *Hades*, ‘*caelum matremque perosa Persephone*,’ *Lucan*, 6. 699.

40. *da* resumes the sentence from *tuque*, l. 24. *cursum*, a metaphor from sailing; cp. 2. 39-41.

41, 42. *mecum* = ‘as I do,’ as in *E.* 2. 12. *ignaros viae* probably refers to the neglect of husbandry during the civil wars. See Introduction, p. 14. *ingredere*, probably explained by *votis*, &c. ‘enter’ on thy divine mission. Or simply ‘enter on the task’ of instruction. *votis*, abl. after *vocari*. *iam nunc*, i. e. while still on earth practise thy divine functions.

43-70. *Begin ploughing early, and let the work be thorough; but for light soils an autumn ploughing may suffice. First however study the character of soil and climate, and what each district naturally produces.*

43, 44. *vere novo*, i. e. about February, when thawing began in Italy. *putris*, ‘crumbling,’ the effect of the thaw. Cp. *Hor. Od.* 1. 4. 1, *Solvitur acris hiems grata vice veris ac Favoni*. *Zephyro*, abl. ‘under the west wind’s influence.’

45, 46. *depresso*, ‘deep driven’ (K.), implying hard work. The same idea is expressed in the groaning ox and the worn polished share. *taurus* = *bos*, as in l. 65 and elsewhere. *mihi, dat. ethicus* = ‘I would fain see the ox,’ &c., or ‘my advice is that,’ &c.

47. *seges*, 'land' or 'crop' (l. 1). *demum* emphasises *illa* = 'that crop and no other.' [*De-mum* is from *de*, as *pri-mum* from *prae*; and *de* (like *κατά*) has the force of 'downright,' 'thorough,' &c.] *avari*, i. e. of even the most 'exacting' farmer. Cp. Ovid, *Fast.* i. 677 'Frugibus immensis avidos satiate colonos.'

48, 49. Besides the usual ploughings in spring, summer, and autumn, heavy soils were ploughed in the previous autumn as well. *illius*, sc. *segetis*. The perf. *rupsrunt* answers to the Greek 'aorist of custom,' where we should use the present; lit. 'have burst,' and will do so again. Cp. ll. 263, 287, 330, &c.

50. *aequor* = 'field,' lit. 'level plain,' whether of land or water. Cp. 2. 105 n.

51, 52. *ventus*, &c. 'the prevailing winds, and the climate's various moods.' *cultus*, 'modes of tillage'; *habitus*, 'qualities' of soil; *patrios* = 'customary,' handed down, as it were, by inheritance from ancestors.

53. Cp. Tusser, *Husbandry*, ch. xvii.—

'Each diverse soil | Hath diverse toil:

Some countries use | That some refuse.'

54. *felicius*, 'more kindly,' i. e. abundantly. [*Felix* = 'fertile,' from the same root as *fe-tus*, *fe-mina*, &c. Cp. 'ramis felicibus,' 2. 11.] With *veniunt*, 'come up' = 'grow' cp. Propert. 1. 2. 10 'Ut veniunt hederæ sponte sua melius.'

56. *nonne vidēs*, a Lucretian expression (cp. l. 187, 2. 346), οὐχ ὁράς in Aratus. Being equivalent to a mere interjection (= *ecce*) the *ut* is followed by the indic. *mittit*, and does not introduce a dependent clause. So 'aspice ut laetantur,' *E.* 4. 52. *Tmolus*, a mountain in Lydia; but Cilicia was the noted saffron district, and Virgil is not always precise as to his geography. See on l. 492.

57. *Sabaei*, of Saba (Sheba), in Arabia; called *molles*, said in contempt for oriental effeminacy (2. 172), and also in contrast with the *nudi Chalybss.* *sua* = *propria*; cp. 2. 117 'solis est turea virga Sabaeis.'

58. *at* marks a distinction without contrast, = 'moreover,' 'while'; cp. 2. 447. The *Chalybes* of Pontus on the Euxine were famed as workers in iron (Xen. *Anab.* 5. 5); hence χάλυψ = 'steel.' *nudi*, stripped for working at the forges.

59. *castorea*, 'beaver oil,' a rank fluid secretion from the beaver (κάστορα). *palmas equarum* = 'prize mares,' i. e. mares that win prizes at the Olympic games in Elis. *Epirus*, like Argolis, was a horse-breeding country (εὔπωλος, ἵπποβοτος). Cp. 3. 121, where it is said of the horse 'patriam Epirum referat fortesque Mycenæ.'

60. *continuo*, 'from the first' (ll. 169, 356), lit. 'straight on,'

NOTES TO THE GEORGICS.

without interruption. *foedera*, 'conditions.' Cp. '*foedere certo*, A. 1. 62, '*foedera mundi*,' Lucan, 1. 80. It implies a *covenant* between man and nature, which must not be broken.

62. The story of Deucalion and Pyrrha throwing stones behind them, whence the earth was re-peopled after the deluge, is told by Ovid, *Met.* 1. 398, &c.

63. *durum*, in reference to their stone origin. Hence *λαός*, 'people,' was supposed to be derived from *λᾶας*, 'stone.' 'Therefore,' says Virgil, 'work hard and so fulfil your destiny.'

64-66. *pingue*, 'where it is rich' or 'loamy,' opposed to '*non secunda*' (67). *glæbas ... aestas*, 'let the clods lie exposed for summer to bake them to crumbling.' *pulverulenta*, proleptic, expressing the effect of heat. Cp. l. 43 n. *maturis*, 'mellow,' lit. 'ripe,' and, as it were, 'full grown.' So Thomson, *Autumn*, l. 7, speaks of 'summer suns concocted strong,' in imitation of this line.

67, 68. *sub Arcturum*, 'just before the rising of Arcturus,' (September 5th to 18th). *suspendere*, sc. *tellurem*, 'to lift the soil with shallow furrow,' i.e. plough lightly; the opposite of '*depresso aratro*,' l. 45. So *suspensio pede* = 'on tiptoe.'

69, 70. *illuc*, 'in the former case,' in rich soils; *hic*, in poor ones. The weeds must be ploughed up before they have time to ripen their seeds; but a poor soil must have no second or spring ploughing, lest the summer's heat dry up its 'scanty moisture.'

71-79. *Alternate ploughing is a good thing; so is rotation or change of crops, provided this be done discreetly, so as not to exhaust the soil. The ground, too, must be well manured. Burning the stubble also benefits the land; the same with harrowing and cross-ploughing.*

71-78. The sense seems to be this: 'let the land lie fallow every other season; or else (if you cannot afford to do this) have a change of crops, letting your corn (*farra*) alternate with *leguminous* crops, such as beans, &c.; but not with flax, oats, or poppies, which only exhaust the soil.'

71, 72. *alternis*, 'by turns,' 'at intervals,' referring to seasons, not years, e.g. from autumn to the following spring and so on. *idem* often = 'also,' lit. 'you the same (farmer).' *novales*, 'lands,' but implying 'fallows,' by context with *cessare*, 'to rest.' *segenem situ*, &c. 'to harden (and so gain strength) by repose and idleness.'

73. *mutato sidere*, 'at a different season' of the year (l. 1 n.), beans, &c. being sown in spring (l. 215), grain in autumn (l. 205). *farra*, properly 'spelt' (ζεία), a coarser kind of grain, but put for 'corn' generally.

74-76. *legumen*, 'pulse,' what is *gathered* by hand (from *legere*), not reaped. Here the 'quivering pod' (*siliqua*) describes the bean. For *laetum* see on l. 1. *tenuis*, because its stem is so slender (Kt.). *tristis*, 'bitter'; cp. '*tristes sacos*,' 2. 126. *silvam*, 'undergrowth,' thick and strong (l. 152). *sonantem*, 'rustling.'

77, 78. *enim* refers to *legumen*, &c., the connexion being—'your previous crops should be of the *leguminous* kind, for flax, oats, and poppies exhaust the soil.' [A recent agricultural report from the Florentine district complains of impoverishment of the soil owing to a rotation of wheat with oats and Indian corn, so that owners have now begun to adopt a rotation of cereals with clover and grass.]

Lethaeo, from the river of Lethæ, the drinking of whose waters caused forgetfulness; hence expressing the drowsy, narcotic effect of the poppy.

79-81. *sed tamen*, &c. 'but still by the alternate (rotation) process the effort becomes easy,' or, 'the strain (on the land) is lightened,' only you must manure it well. *immundum*, 'grimy.' The farmer must not be over nice (*ne pudeat*) about doing dirty work and using plenty of manure, to improve his land.

82, 83. *sic quoque*, &c. 'thus too, by a change of crops,' as well as by fallowing, 'the land gets rest and refreshment.' The next line refers again to fallowing—'nor again (under that system) is the land ungrateful, though left unploughed meanwhile.' *interea*, i. e. in the interval between two ploughings, and Virgil means that the improvement in the crops after fallowing will amply repay the loss of a season's produce. [Most editors, referring this line to the rotation system, take *nulla gratia* closely together, translating 'there is not (as on the 'fallow' system) the *thanklessness* of unploughed land,' i. e. the land is not meanwhile left untilled, and therefore unproductive. But there is a strong objection to separating *nee* from *nulla*, and all difficulty is removed if we refer this line to the *fallow* system, as explained above.]

84, 85. *sterilis*, 'poor,' 'unproductive.' See following lines. [Not, as some take it, land newly reaped, and having only the stubble left on it.] *profuit*, 'has been found of use' (l. 49 n.). The lively rhythm of this line (all dactyls) expresses the rapidity of spreading flames.

86-93. Four reasons are given for burning the stubble, each applying to a different kind of soil. (1) It invigorates a poor soil, (2) dries up superfluous moisture, (3) loosens the soil if too adhesive, (4) if too loose, binds it firm and keeps out the rain and sun. This last effect, however, is doubtful. *occultas vires*, &c. These (according to Daubeny) are the alkaline and earthy constituents of plants,

NOTES TO THE GEORGICS.

which are returned into the soil by burning, and avail for a new crop; while vitium is 'sour and peaty matter, which injures the growth of plants.' The expression 'vitium excoquit' occurs in Ovid, *Fast.* 4. 785.

88. inutilis, a *litotes* or understatement = 'baneful.' So in 3. 5, *illaudati*, 'unpraised,' really means 'detested.'

89, 90. caeca spiramenta, 'secret pores' (lit. 'breathing holes'). qua, 'whereby,' indicating result or purpose with veniat. sucus, 'moisture' from without, forming 'sap' within the growing plant.

92, 93. tenues, 'searching,' 'penetrating'; rapidi 'scorching' (*E.* 2. 10), from *rapere*, since heat is generated by quick motion. adurat, 'parch' or 'sear,' *urere* being used of cold as well as heat. Cp. 'he must not welter to the parching wind,' Milton, *Lycidas* l. 9, also *Ecclesiasticus* 45. 23, 'the cold north wind burneth the wilderness.' So ἀποκαίω = 'freezing,' in Xen. *Anab.* 7. 4. 3.

penetrabile, active, as in *A.* 10. 481 'penetrabile telum.' So 'Oceano dissociabili,' 'the dividing Ocean,' Hor. *Od.* 1. 3. 22, *resonabilis*, 'resounding,' &c.

94. multum adeo, 'much too' (l. 24 n.). The *rastrum* was a hoe with two or more teeth, heavy and strong (l. 164). inertes, 'cumbering' the land while they lay unbroken; a picturesque epithet.

95. crates, 'hurdles' or 'bush-harrows' (l. 166), weighted with stones and dragged over the soil after hoeing.

96. flava Ceres, *ξανθή Δημήτηρ*, Hom. *Il.* 5. 500. She regards the farmer's toil 'not in vain,' i.e. with her favour.

97, 98. The second, or cross ploughing (expressed by the term *offringere*) followed the first ploughing (*proscindere*) in the autumn (l. 48 n.). terga, 'the ridges,' upraised by the first or spring ploughing.

99. exercet, 'works' (cp. 'rura exercet,' Hor. *Epod.* 2. 3), like a task-master. imperat arvis, 'lords it over the soil,' making it, as it were, his slave.

100-117. *Wet summers are best for the farmer. After sowing he must cover the seed with soil and let on water to refresh the land. When the corn is in blade, its overgrowth must be kept down by grazing and swampy places drained with sand.*

100, 101. solstitia, 'summers' generally, properly the midsummer 'solstice.' hiberno pulvere = 'a dry winter'; so we speak of 'March dust.' There was an old rustic proverb, 'hiberno pulvere, verno luto, grandia farra, Camille, metes.' On laetissima, 'most joyous,' see l. 1 n.

102, 103. The meaning probably is that no amount of tillage can make even the fertile Mysia so productive as a district which has enjoyed the aforesaid advantages of weather and climate. [Others translate 'under no *circumstances*, is Mysia so much in its pride,' &c., as after a dry winter; but this loses sight of the force of cultu altogether.] Gargarus was the summit of Mount Ida in Mysia; the surrounding district was proverbially fertile. For the plural Gargara see on l. 17.

104. quid dicam, sc. *de eo*, i.e. 'how shall I praise him enough?' By a military metaphor the farmer is represented as 'flinging his seed (like a lance), and then coming to close quarters (*oominus*) with his land,' as with an enemy that must be fought against and beaten.

105. ruit, &c. 'levels' or 'topples down the clods' upon the sown seed. *male pinguis* may mean either 'unfertile' (the *male* = *non* as in *malesanus*, *malesidus*, &c.), or rich to a fault, i.e. 'over rich.' The former rendering is certainly preferable, since the following lines indicate a dry poor soil that requires watering, and is properly designated by the term *harenae*.

106. satis as in l. 23. This passage (to l. 110) is partly imitated from Hom. *Il.* 21. 257—

ὡς δ' ὅτ' ἀνὴρ . . . ὕδατος ῥέον ἡγεμονεύει,
τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἀπασαι
ὀχλεῦνται· τὸ δέ τ' ὤκα κατειβόμενον κελαρύζει
χάριφ ἐνὶ προαλεί, φθάνει δέ τε καὶ τὸν ἄγοντα.

sequentes, of flowing water, cp. 'undae sequaces;' *A.* 5. 193, and see note on 'secutus,' 2. 306.

107. *herbis*, 'corn-blades.'

108. *clivosi tramitis* = 'channelled slope' (*C.*), lit. the hill-side down which the runnel makes a track (*trames*). Note the vivid picturesque description introduced as *ecce*, 'see, he entices,' &c.

110. *scatebris temperat*, 'allays with its bubbling rills.' [*Temperare* (from root *tem*, *τεμ* = 'divide') implies giving due proportion, as in mixing wine with water, cooling excessive heat and the like.]

111, 112. *ne procumbat*, 'to prevent from lodging' (as the farmers call it). *depascit*, 'feeds down,' by letting sheep in to graze. *tenera in herba*, 'while the blade is yet young.' Cp. 'in teneris,' 2. 272 n.

113. *aequant sulcos*, 'level the furrows,' i.e. when the crops have grown up so high as to make the furrows appear level with the ridges, so that the whole field presents a uniform surface.

114. *bibula harena*, probably the abl. of instrument, 'with (i.e.

NOTES TO THE GEORGICS.

by throwing in) absorbent sand,' to soak up the moisture [Others translate 'drains off from the spongy soil,' but *harena* (as in l. 105) would mean quite the opposite of *spongy*.] *paludis* (and probably also *lacunæ* in l. 117) refers to the standing water in the furrows.

115-117. *incertis*, i. e. in spring and autumn when the weather is unsettled. *obducto limo*, 'with a coat of slime,' or alluvial deposit. *sudant*, 'steam,' when the sun shines hot upon them.

118-159. *The farmer has his enemies too, geese and cranes, weeds and the shade of trees. These troubles are all of Jove's ordaining; before his reign there was no need of toil. Jupiter imposed hardships and care to sharpen the wits of men. Hence came arts and inventions, by dint of hard necessity. Ceres taught men agriculture, but soon blight and weeds began to mar the crops, and these the husbandman must cure by incessant labour.*

118, 119. *tamen*, i. e. notwithstanding all the labour that has been spent upon the land, 'still geese, &c., do harm.' *improbis*, 'troublesome,' 'mischievous'; properly denoting want of moderation, and persistency in mischief; hence 'unscrupulous.' In 3. 431 *improbis* is used of the gluttonous maw of a voracious snake. See also l. 146, 388 n. The goose does harm by rooting up the plants and the young corn.

120. *Strymoniae*, from the Strymon, a river of Thrace, whence the cranes passed southward into Greece in their annual autumn migrations. The epithet is what is called literary or ornamental (cp. l. 8), designating an object by the name of some place especially noted for it. Thus Virgil speaks of 'Hyblaean bees' *E.* 1. 54 (Mount Hybla being famous for its honey), 'Armenian tigers' *E.* 5. 29, 'Idumæan palms' *G.* 3. 12, 'the Laconian hound and Cretan quiver,' *ib.* 345. See Introduction p. 12.

intuba, the wild 'succory,' a plant with fibrous spreading roots. The garden sort (*Intubum hortense*) is our 'endive.' [*Intubum* (ἰντυβον) is the Arabic *hindiba*.]

121. *umbra*; cp. l. 157. So the shepherd in *E.* 10. 76 says 'nocent et frugibus umbræ.'

ipse, as in l. 16 = 'the great Father.'

122-124. *movit agros*, 'stirred the land' by causing men to cultivate it, 'awoke' it, as it were, from its 'lethargy.' *per artem*, 'by human skill,' taught to work according to a fixed plan, the result of 'study and experience' (l. 133). *corda*, 'wits,' used of the intellect, whence the old term *cordatus*, 'ingenious.' Mr. Blackmore well translates this line 'made care a whetstone for the wit of man.'

BOOK I. 115-138.

126, 127. *limite*, 'landmark' or 'boundary.' It was a sacrilege even to portion out any land as private property. *in medium quaerebant*, 'their gains were for the common stock.' *ipsa*, 'of herself,' explained by *nullo poscente*. Cp. 2. 10, 424, 459, also Hesiod, *Opp.* 118 *καρπὸν δ' ἔφερε ζείδωρος ἄρουρα αὐτομάτῃ πολλὸν τε καὶ ἀφθονον*. The glories of the 'golden age' under Saturn's reign are described in the Fourth Eclogue (ll. 18-45). Here however the change introduced by Jove, compelling men to labour, is regarded as a blessing, not, as in the popular mythology, a punishment for sin.

129, 130. *atris*, 'deadly,' an epithet of venomous beasts. *praedari*, 'to prowl.' *moveri*, 'to swell' with storms.

131. *foliis*, in allusion to the ancient belief that honey fell from the sky like dew upon the leaves of trees. See note on *E.* 4. 30. Jove 'dashed the honey from the leaves,' and so stopped the supply. [Martyn thinks that the sweet glutinous substance found on the leaves of certain trees may have originated this idea.] *removit*, 'hid' in the veins of flint (l. 135). Cp. *κρύψε δὲ πῦρ*, Hesiod, *Opp.* 50; the story being that Zeus had deprived mankind of the use of fire, but that Prometheus afterwards stole it from heaven and restored it to them.

133. *usus*, 'experience.' *meditando*, 'by practice' or 'study.' Cp. *E.* 1. 2. [*Meditari* is probably not from *μελεῖν* by change of *l* to *d*, but from root *med-* in *med-eri*, &c., cognate with *μαθ-εῖν* and *μήδ-εσθαι*.] *extunderet*, 'hammer out,' as it were on the anvil of thought.

134, 135. *sulcis*, i.e. by ploughing (C.). But the literal sense is doubtless 'search for corn-blades in the furrows,' just as in the next line the fire is supposed to be 'thrust out of sight' in the veins of flint (l. 131).

136. The alders grew along river-banks and their trunks when scooped out formed the primitive canoe. *sensere*, 'felt the weight of' (C.).

137. *numeros* . . . *fecit*, a kind of *zeugma*, 'counted the number of the stars and gave them names.' Cp. *Psalms* 148. 4.

138. *Pleiadas* = Πληιάδᾶς, but the *-as* is lengthened in *ars.* The Pleiades are a group of seven stars, rising in spring and setting in late autumn; hence they indicated the season for sailing. [On this account the name was commonly derived from *πλεῖν*, but it is probably from *πλείονες*, denoting a *cluster* of stars.] The *Hyades* = Ὕαδες, or 'rainy' stars, as if from *χεῖν*, but the real derivation is from *ὑς*, from a fancied resemblance to a litter of swine; hence the Romans called them *suculae*.

Arcton, the Great Bear, originally Callisto, the daughter of Lycaon,

NOTES TO THE GEORGICS.

who was changed by Juuo (Hera) into a bear. Afterwards having been slain in the chase she was placed by Jupiter among the constellations. The story is told in Ovid, *Met.* 2. 410, &c.

139. *fallere*, sc. *aves*, which are included in the general term *feras*.

140. Cp. *E.* 10. 57 'Parthenios canibus circumdare saltus.'

141, 142. *funda*, &c. 'lashes the river with a casting-net,' thrown from the shoulder like a sling (*funda*, σφενδόνη). *alta*, the deep pools where the larger fish lie. *lina*, the 'drag-net' (σαγήνη). [For another pointing 'alta petens pelagoque,' with colon after 'annem' see Various Readings.]

143. *ferri rigor*, = *rigidum ferrum*, like 'rigor auri,' *Lucr.* 1. 492, and (perhaps) 'robur aratri,' *l.* 162. *argutae*, 'shrill' or 'grating.' [*Argutus*, from *arg-uere* (root *arg* = 'bright,' in ἀργός, *argentum*, &c.), is properly 'distinct' and 'clear'; hence of sound, what strikes the ear clearly, as 'arguto pectine,' *l.* 294, 'arguta fistula,' *E.* 7. 24; also of form = 'clean cut,' as 'argutum caput,' 3. 80.]

144. *primi* refers, not to the golden age (when no work was done), but to early attempts in after-times.

146. *improbis*, 'incessant,' 'unsparing,' from the notion of excess. See on *l.* 119. With *duris urgens*, &c. cp. Theocr. 21. 1 δ πείνα, Διόφαντε, μόνα τὰς τέχνας ἐγείρει, and our own proverb 'Necessity is the mother of invention.' *urgens egestas*, 'the push of poverty.'

147-149. Virgil now returns to his main subject, agriculture. Take *silvæ* as gen. after *glandes*, the subject of the verb. *victum*, &c. i. e. the supply of acorns began to fail. For the oaks of Dodona see note on 'Chaoniam glandem,' *l.* 8. Hence the epithet *saoræ*.

150. *labor*, 'trouble' or 'plagues,' of the corn itself, as most editors take it. But it also refers to the farmer's trouble in rearing the crops, *frumentis colendis*.

esset for *ederet*; so 'est' for *edit* in *A.* 4. 66.

There was a goddess Robigo who had a festival Robigalia, described by Ovid, *Fast.* 4. 915. *segnis*, 'cumbering' the field, like 'inertes,' *l.* 94.

152-154. *silva*, 'growth,' as in *l.* 76. *lappæ*, 'burrs'; *triboli*, 'caltrops' (τριβόλοι), so named from the instrument with three spikes used to hamper an enemy's cavalry. Cp. *l.* 164 n. The *quæ* is lengthened in imitation of Homer, before the mute and liquid *tr*, as in *l.* 164. Cp. 'aestusquæ pluviasque,' *l.* 352, 'terrasquæ tractusque,' *E.* 4. 51, among many instances.

dominantur, 'hold sway.' The line is repeated from *E.* 5. 37, where the verb is 'nascuntur.'

157. *falce*, 'bill-hook.' There were *falces* of various kinds for pruning, lopping boughs, reaping, &c. Cp. *Hor. Od.* 1. 31. 9

'premant Calena falce vitem' (of pruning). *umbram* for the boughs that overshadow the land. Cp. l. 121, *E.* 10. 76.

159. *concoussa*, &c., i.e. you must go back to acorns, the primitive food of man (l. 149).

160-175. *The husbandman must have implements for his work, the wain, the threshing-sledge, rake and bush-harrow, also the winnowing-fan and the plough with its various parts. All these should be provided beforehand and seasoned well.*

160. *arma* (l. 255 n.), 'implements' (cp. 'Cerealia arma,' *A.* 1. 177); but also in reference to the farmer's conflict with nature. See the preceding section, also l. 104.

162. *vomia*, a less usual form of the nom. for *vomer* (l. 46). *robur aratri* may= 'strong plough,' like 'ferri rigor,' l. 143, but is perhaps better taken literally, 'the heavy timber of the (wooden) plough' as distinguished from the iron 'share.'

163. *Eleusinae matris*, Demeter (Ceres), the goddess of agriculture (l. 147), worshipped chiefly at Eleusis. *tarda*, adverbial, 'slow rolling.' Cp. 'acerba sonans' 3. 149, 'sera comantem' 4. 122, also 'gravis incumbens,' 2. 377. *volventia*, intrans.; so 'sistunt' l. 479, 'vertere' 2. 33.

164. *tribula*, 'threshing-sledges,' a board with stones or spikes fastened underneath, by which the grain was separated from the husk. *trahaeae* (*trahere*), 'drays,' a similar implement for the same purpose. [Note distinction between *tribula* (τρίβουλα from τρίβειν) and *triboloi* (τρίβολοι) from τρίς and βάλλειν (l. 153).] For *rastris* see on l. 94, and for *quē* before *tr*, l. 153 n. *iniquo*, 'enormous,' from the notion of excess; so 'iniusto sub fasce,' 3. 347.

165. *Celeus* was the father of Triptolemus (l. 19 n.); hence baskets and other farming implements are called 'Celeus' cheap ware.'

166. *crates*, 'hurdles,' also 'bush-harrows' (l. 95). *Iacchi*, the son of Demeter, worshipped in the mysteries at Eleusis, where the 'winnowing fan' was carried in his honour. *Iacchus* is from *λαχεῖν*, either a mystic name of Bacchus or a separate deity, often confounded with him, as in *E.* 6. 15.

167, 168. *memor*, μεμνημένος in Hesiod, *Opp.* 422. Cp. *ib.* 457 τῶν πρόσθεν μελέτην ἔχμεν οἰκῆα θέσθαι.

manet, 'awaits you'; as your destiny. *digna*, 'due' or 'deserved honour,' i.e. if you strive for it. *divini* expresses Virgil's idea of the sacredness of rural life and work. Cp. 2. 493.

169. *continuo*, 'from the first' (ll. 60, 356), i.e. while yet growing 'in the woods.'

170-174. The separate parts of the plough are (1) the *buris*

NOTES TO THE GEORGICS.

(Hesiod's *γίγης*) or 'plough-beam,' forming the main part or 'body' of the plough, and consisting of a short strong curved piece of timber. To its lower end was attached (2) the *temo* (*ιστοβοεύς*), or 'pole,' a long straight piece, across the other end of which was fastened (3) the *iugum* (*ζυγός*) or 'yoke,' curved to fit the necks of the oxen. (4) The *dentale* (*ἐλυμα*), 'share-beam,' was a V-shaped piece of wood, running up on each side of the *buris* underneath, near its junction with the *temo*, and sometimes shod with iron; to this the 'share' (*vomis*, l. 162) was fitted. (5) The *aures*, 'mould-boards,' projected on each side of the share-beam, to throw up the earth as the plough was driven along. (6) The *stiva* (*ἐχέτιλη*), 'handle,' by which the plough was guided (l. 174), must have been fastened at or near the upper end of the *buris*, so as to be within easy reach of the ploughman's hand, but its exact position is not described. [The woodcuts in Dr. Bryce's *Virgil* represent (1) the primitive plough, consisting of two pieces of wood (sometimes a single piece) for the *buris* and *temo*, without any separate 'share-beam'; (2) its further development into a more complicated form. In Dickson's *Husbandry of the Ancients* there is a sketch of the Herauld plough, used in the south of France, which is in many respects similar to Virgil's.]

171, 172. *stirpe*, 'from the stock,' or thicker end of the *buris*. See (2) above. With *temo* sc. *aptatur*, 'is fitted.' The plural *dentalia*, as well as *duplici dorso*, seem to indicate the V-shape of the 'share-beam,' on either side of the *buris*.

173, 174. *ante*, 'beforehand,' to allow the wood to season well (l. 175). With the received text *stivaque* must be a *hendiadys* with *fagus* = 'a beech-tree for the handle.' [For proposed alterations (none of which are necessary) see Various Readings.]

currus simply indicates the plough in motion, which is therefore termed a 'carriage' (C.). Wheeled ploughs were known and used in Virgil's time, but he says nothing here about the construction of wheels. *imom*, 'below,' i.e. from above, in reference to the elevated position of the *stiva*.

175. *explorat*, 'searches,' i.e. seasons the wood by drying.

176-203. *The threshing-floor must be well rolled and prepared with clay to keep out vermin. Observe the blossoms of the walnut-tree as a prognostic of the coming harvest. Select your seeds with care and steep them thoroughly, or they will quickly degenerate; such is nature's law in all things.*

176, 177. *veterum*, principally Cato. Varro also gives directions for making a threshing-floor. See Introduction, p. 7. *tenuēs curas*, 'trivial cares.'

178. The threshing-floor was open to the wind, 'circular in form, and elevated in the centre, so that the rain might not lie upon it' (Kt.). *cum primis* = *in primis*, lit. 'among the first things you do,' i. e. your first care must be, &c.

179. The soil is to be mixed with 'potter's clay' (*creta* = *argilla*) and 'worked up' by hand, then rolled level. The processes are described in reverse order (*ὑστερον πρότερον*).

180. *pulvere*, not the 'drought' (as in l. 101), but its effect, viz. the crumbling of the soil into dust, which breaks up the floor.

181. *illudant*, 'mock' your pains. Observe the position of the monosyllable *mus*, at the end of the line, and cp. 'ridiculus mus,' Hor. *A. P.* 139. The natural effect of this kind of ending is to express weight, dignity, or importance; here, by an almost comic contrast, it gives the idea of smallness and insignificance.

182, 183. *posuit*, *fecit*, *fodere* are aorists of custom to be translated by the present tense, like 'ruperunt,' l. 49. *oculis capti*, 'purblind.' The mole's eyes are so small as to be hardly distinguishable, hence the error. For *capere* in this sense cp. Livy 22. 2 'Hannibal . . . altero oculo capitur.' *Talpa* is usually feminine.

184, 185. The word *bufo* occurs only in this passage. *monstra*, 'noisome creatures'; lit. anything 'pointed at' (*monstrare*) as remarkable for its size or ugliness.

186. *curculio*, 'weevil.' 'Its larva is very destructive to corn and flour in the granary' (Kt.). *inopi senectae*, &c. As a man makes provision for his old age, so the ant is said to hoard up grain for winter store; an ancient popular error, since the ant remains torpid during the cold season.

187, 188. *contemplator*, another Lucretian expression (see l. 56 u.). For this form of the imperative *-tor* cp. 'nutritor,' 2. 425 n. *nux*, 'the walnut' (not, as some say, the almond). The fragrance of its boughs in summer-time is a marked characteristic of this tree. *in florem*, more expressive than the usual *flore* or *floribus*, = 'burst into flower.'

189. *si superant fetus*, 'if fruit abounds,' i. e. if a large number of what are called the fertile blossoms 'set,' giving promise of abundant fruit. *pariter*, 'likewise,' i. e. in equal abundance.

190, 191. The stress is on *foliorum* = if there is only a luxuriance of leaves, and consequently of shade. *pingues* with *palea*, 'rich in chaff (alone).'

193, 194. *semina*, i. e. of beans, &c. (l. 195). *medicare*, 'doctor,' by steeping in water. [Distinguish this from the deponent *medicari*, 'to cure,' with dative of person (2. 135).]

nitro, 'soda' (carbonate), not our 'nitre,' which is a nitrate of

NOTES TO THE GEORGICS.

potash. *amurea* (ἀμωρή), 'oil-lees,' 'a watery fluid contained in the olive along with the oil' (Kt.). [For the change of *o* and *u*, cp. *κόθορνος* and *cothurnus*, *τρίβολος* and *tribulus*.]

195, 196. *fallacibus*, 'deceitful' in appearance, since large pods often contain small beans. *properata*, adverbial = 'might boil more quickly.' The old sense of *madere* was 'to be sodden.' Whatever the fact may be, it was supposed that the produce (*fetus*) of the bean was more easily cooked, if the seed-beans had been previously steeped.

197-199. Virgil means to say that *previous* selection of seeds will not suffice, unless you pick out the largest specimens *every year*.

200. Partly repeated in *A.* 2. 169. *ruere* and *referri* are principal verbs in the clause, not dependent on *vidi*. 'Thus by fate's decree all things are wont to fall away,' &c.

201-203. After *non aliter quam supply fit*, to complete the clause. *qui* = *cum aliquis*, or, as K. puts it, *si forte is qui lembum subigit, brachia remisit*, 'as (is the case with) one who . . . if he relaxes his arms, and the current hurries the boat headlong down the stream.' *illum* refers to *lembum*, not to the rower. *atque* best couples *rapit* with *remisit*, continuing the *si* clause. [An older explanation made *atque* = *statim* and *rapit* the principal verb, or *apodosis* to *si remisit*. This is less probable.] in *praeceps*, adverbial phrase, 'down headlong.' Cp. the Homeric expression αὐτὸν ὀλεθρον, 'sheer destruction.'

204-230. *The farmer, as well as the sailor, must watch the stars and mark the various seasons. At the autumn equinox, after ploughing, sow barley, flax, and poppies; in the spring, beans, lucerne, and millet. Late autumn is the seed-time for grain, likewise for vetches, kidney-beans, and lentils, till the winter frosts set in.*

204, 205. For *Arcturus* see l. 68 n. Stormy weather prevailed both at its rising (Sept. 5th) and at its setting (Nov. 4th). *nobis*, 'by us (farmers).' The 'Kids' (*Haedi*) were two stars in the constellation of Auriga, rising towards the end of April and September, also a stormy season. For the 'Snake,' winding between the two Bears near the north pole, see l. 244 n. These three signs are chosen as instances of stars to be observed by the farmer.

206, 207. *vectis* = *qui vehuntur*, 'while sailing,' the passive part. having a present force; this usage is common with deponent verbs, as 'solata' l. 293, 'operatus' l. 339, &c. *Pontus*, the Euxine or Black Sea, very dangerous to mariners. *Abydos* was on the Asiatic side of the Hellespont, famous for its oysters; 'ceteris ostreosior oris,' Catull. 18. 4.

208, 209. The sun is in *Libra* (the 'Balance') at the autumnal equinox. 'When *Libra* weighs in equal scales the year,' Thomson, *Autumn*. *die*, an old form of the genitive, contracted from *diei*. So Horace has gen. *fide*, *Od.* 2. 7. 4. [The primitive ending was *-s* (*die-s*), preserved in *Dies-piter*, Lucretius has gen. *rabies*]. *medium ludi*, &c. lit. 'divides the globe midway (equally) for light and darkness,' i. e. gives night and day an equal share of the globe.

210, 211. *tauros* = *boves*, as in l. 45. *sub extremum imbrem* would naturally mean 'up to the close of the winter rains.' But l. 214 shows that the sowing is to be done *before* the rains set in, therefore *extremum* must either refer to the winter as coming at the end of the year, or (perhaps better) 'till the winter rains come *at last*,' and warn the farmer to stop. *intractabilis*, 'impracticable' for work.

212. *Cereale*, in reference to the legend of Ceres consoling herself for the loss of Proserpine by eating poppy-seeds, as well as to the fact that poppies grow among the corn.

The milder climate of Italy allowed flax to be sown in the autumn instead of in the spring.

213, 214. *tempus tegere*, for *legendi* or *tegendo* (dat.). The infinitive, being virtually a noun substantive, may stand in any case, though usually the forms in *-re*, &c. are restricted to the nom. and accus., the other cases being supplied by the gerunds. Cp. 'stringere tempus' l. 305, 'modus inserere,' 2. 73.

iamdudum, = 'at once,' implying that by this time the work should have been well begun. *pendent*, 'hover,' i. e. have not yet fallen in rain.

215, 216. *medica*, 'lucerne,' the *Μηδική πῶα*, introduced from Media into Greece. *putres*, 'crumbling,' from the thaw; see l. 44. *milio*, 'millet,' (*κέχυρος*), sown every year, whereas lucerne was sown every ten years.

217, 218. The time is about the middle of April, when the sun enters Taurus and the Dog-star sets. The poet imagines the Bull with his horns 'opening the year' (*aperit* being suggested by the name Aprilis, and cornibus, either a descriptive or instrumental ablative), while the Dog retires from his advancing foe. The epithets *candidus* and *auratis* probably allude to the *white* bull with *gilded* horns led in triumphal processions at Rome. Cp. 2. 146-148, 'maxima taurus victima . . . Romanos ad templa deum duxere triumphos.'

adverso astro, the dative after *cedens*, in reference to the Bull, 'before whose threatening front routed the Dog-star sinks' (*Rhoades*). [The other reading, *averso* (abl.), would refer to the Dog 'retiring,' or turning tail before the Bull's advance.]

NOTES TO THE GEORGICS.

219, 220. The *triticum* was a bearded wheat. *farra*, 'spelt,' (l. 73 n.), a coarser and more hardy kind of grain. *instabis*, 'devote yourself to,' i. e. make it your object. *aristis*, = 'corn,' as opposed to leguminous plants (vetches, &c.), l. 227.

221, 222. *tibi*, the *dat. ethicus* (like 'mihi,' l. 45), = 'you must see them set. Note the spondaic verse. The Pleiades, daughters of Atlas, set early in November, 'in the morning' (*ἑωσέ*), and the Crown of Ariadne rose about the same time, though Virgil, following Ptolemaeus and other astronomers, erroneously represents it as *setting*. Gnosia, of Gnosus, in Crete, of which Minos, the father of Ariadne, was king. For her story see Dict. Myth. s. v. ARIADNE.

223, 224. *debita*, 'destined' to be sown at some time or other; not 'already due,' since *invitæ* means that the earth is as yet 'reluctant' to receive them. The gist of the precept is, 'don't sow your grain too soon.'

225, 226. *Maia*, one of the Pleiades. (See above l. 221.)

vanis, in literal sense 'empty' [*Vanus* is for *vac-nus*, from stem of *vac-are*.] For the other reading, *avenis*, see list of Various Readings.

227-229. *vilem phaselum*, 'the common kidney bean (*φάσηλος*). *Pelusiaceae*, = Egyptian, from Pelusium on one of the mouths of the Nile. Hence Martial, 13. 9, calls the lentil '*Pelusia munera*.' Bootes, or Arctophylax, in which constellation Arcturus (l. 204) was placed, sets about the end of October.

231-258. *The sun's yearly course along the zodiac regulates the order of the seasons. There are five zones; the central one is torrid with solar heat, the two frigid are placed at either extremity; betwixt these and the torrid are the two temperate zones, across which slantwise lie the signs of the zodiac. The north pole rises high above our heads—here the constellations of the Snake and the two Bears are seen—the south pole is sunk down in the depths below the infernal realms, a region of eternal night, or else lighted by the sun when we are left in darkness. This order of the heavens, duly observed, enables the sailor and the husbandman to forecast the weather and to know the various seasons.*

231, 232. *idcirco*, 'to this end,' viz. to regulate the seasons' order. *regit*, &c., lit. 'directs his path measured out in distinct divisions'; i. e. has his path thus divided as he marches through the heavens. The participle *dimensum* is the emphatic word. The 'divisions' are the signs of the zodiac (*astra*); *duodena* = *duodecim*. Cp. the distributives '*bina*' = *duo*, *E.* 2. 42, '*terna*' = *tria*, *ib.* 8. 73.

BOOK I. 219-246.

By *mundi* is meant the celestial sphere, = *caelum* in the next line. Its divisions (zones) have corresponding tracts on the earth, and represent them accordingly. See l. 240.

233-236. This passage is partly translated from the *Hermes* of Eratosthenes, a geometer of Cyrene (circ. 250 B.C.). The Greek quotations in the following notes are from that poem.

233, 234. *quarum una, &c.*, ἡ δὲ μία ψαφάρη τε καὶ ἐκ πυρὸς ὁλον ἐρυθρή. *ab igni* represents ἐκ πυρός, but the abl. with *a* or *ab*, for the usual instrumental ablative, is occasionally found. Observe the older form *igni* (also in l. 267) for *igne*. Cf. 'imbri,' l. 393. These ablatives in *-i* are common in Lucretius.

235. *extremae*, 'at either extreme,' towards the poles, indicating the frigid zones. *trahuntur*, 'extend' (περιπεπτηνίαι).

236. *αἰεὶ κρυμάλαι, αἰεὶ δ' ὕδασιν μογέουσai*. *caeruleae* expresses the dark blue or green colour of thick ice. *atris*, 'murky' (γλανκοὶ κελαινότεραι κύναιοι).

237. *mediam*, the torrid zone. *duae*, the two temperate zones. *mortalibus aegris*, Homer's δειλοῖσι βροτοῖσι, brings out the idea of the gods' gracious indulgence to human weakness (C.).

238, 239. *via secta*, the ecliptic, or sun's (apparent) path crossing the equator slantwise 'between' (per) the two temperate zones, but not entering them. Along this path lie the zodiac signs (*signorum ordo*). *verteret*, 'should revolve,' the subj. expressing design on the part of the gods.

240. The extreme north and south points of the celestial sphere (*mundus*, l. 232 n.) are represented by regions on the terrestrial globe, Scythia and Libya respectively. The 'Rhipaeae heights' (*aroes* = 'hills,' as 'Rhodopeiae arces,' 4. 461) were the supposed limit of the Hyperboreans in the far north, while *Libya* vaguely denotes the southern hemisphere.

242, 243. *vertex*, = *polus*. *nobis sublimis*, 'high above our heads.' The north polar stars are visible to us in the northern hemisphere; those of the south pole are of course invisible. But as the realms of Hades were placed deep down below the earth's centre, and therefore 'beneath our feet,' their inhabitants (the *Manes* of the dead) are imagined as seeing the south pole at a still lower depth.

244, 245. *hic*, i.e. at the north pole (l. 242) contrasted with *illuc*, l. 247. The constellation of the Snake (l. 204) is said to wind about and between (per as in l. 238) the two Bears, partly enclosing them in his folds. *elabitur*, 'shoots out' (C.).

246. A translation of a line in the passage of Aratus *Phaenomena*, from which ll. 244-246 are imitated—'Ἄρκτοι κυανέου πεφυλαγμένοι ὤκεανοιο. Homer, *Il.* 18. 489, says of the Bear, οἷη δ' ἄμμορός ἐστι

NOTES TO THE GEORGICS.

ἀστερῶν ὠκεανοῖο, the fact being that we never see the polar stars set. For the infin. after *metuentes* cp. Hor. *Od.* 2. 2. 7 'penna metuente solvi.'

247, 248. *intempesta nox*, also in Lucretius, 5. 986, 'timeless night,' i.e. a period of perpetual gloom, unrelieved by any divisions for work or rest. [Or (as K. explains it), *intempesta* = *intemperata*, 'unmitigated,' i.e. 'profound.'] *obtenta*, 'drawn over,' like a pall. For the form *densentur* (from 'densere'), which has better authority than *densantur*, cp. 'denset,' l. 419.

250. *Oriens*, sc. *sol*, as in *A.* 5. 739. So in l. 283 below, *Eous* is 'the morning.' *anhelis*, 'panting' up the steep ascent of the sky.

251. *Vesper*, or *Hesperus*, 'kindles his lamp at eventide.' *rubens*, 'crimson,' from the sunset.

252. *hinc*, i.e. from observing the planets and seasons (l. 257) whose order is regulated by the system above described. See note on *idecirco*, l. 231. *tempestates*, 'weather changes' generally, not 'storms' only.

255, 256. *armatas*, 'rigged.' Cp. 'armari classem,' *A.* 4. 299. [*arma* = 'equipments,' lit. 'fittings,' from the stem *ar-*, 'fit,' seen in *ar-tus*, &c., and in the Greek ἀρ-απ-ισκω.] *deducere*, 'to launch'; cp. 'deducunt socii naves,' *A.* 3. 71. *tempestivam*, 'in due season' (ὥριος), viz. in early spring.

257, 258. These lines sum up the section from *hinc* (l. 252). The connexion is 'and so (because of this established order of the universe) our watching of the stars is not in vain.' *parum*, = *pariter divisum*. More than this (as Mr. Page well observes), 'the phrase suggests that the four seasons by their very contrast and divergency give the year an *even balance*, spring being matched with autumn and summer with winter.'

259-275. *In wet weather the farmer need not be idle. He can sharpen his ploughshares, scoop out troughs, cut stakes and vine-props and wicker baskets. Even on holy days he may water his fields, repair fences, snare birds, wash sheep, and attend the markets.*

259, 260. *continet*, 'keeps indoors.' *multa forent*, &c., i.e. 'much that must (otherwise) have been done in a hurry may (now) be done in good time.'

262. For *dentem*, 'fang,' see on 'dentalia,' l. 172. Here of course both the *dens* and *vomer* are of iron. *arbore*, material abl. = *ligno*. *lintres*, 'troughs,' 'tubs,' or other vessels of similar shape.

263. *signum*, 'brand'; 'notas et nomina gentis inurant' (3. 158). *acervis*, probably 'bins' or 'sacks,' ticketed with a number. [Or, according to Servius, 'he stamps seals (*characteras*) for marking his

cattle, or tickets (*tesseras*) for numbering his heaps of corn.' Nettle-ship in *Journal of Philology*, No. 36.]

264, 265. *vallos* and *furcas*, to support the vines. Cp. '*sudes furcasque valentes*' 2. 359. *Amerina*, from *Ameria*, a town in Umbria, where willows abounded.

266. *facilis*, 'pliant,' easily bent or twisted. *rubea*, 'of bramble,' or, as some say, 'raspberry.'

267. Nearly repeated in *A.* 1. 179, '*fruges . . . et torrere parant flammis et frangere saxo*.' Parching, or 'kiln-drying,' made the corn easier to detach from the husk. For old abl. form *igni* see on l. 234.

268, 269. *quippe etiam*, &c., 'why even on holy days' some work may be done (C.). *fas et iura*, 'divine and human laws' alike. *deducere*, probably not as in l. 114, 'draw off' by draining, but 'let on' (lit. 'draw down') water from rivulets upon the land; as is done by 'water meadows' in low-lying districts at the present day. This process was also termed *inducere* (l. 106).

270. *religio*, 'scruple'; anything that restrains or 'binds,' according to the common derivation from *lig-* in *religare*. [Cicero refers this word to *relegere*, implying constant and careful study of the pontifical books; some modern scholars (as Breal) derive it from the same word, but in the sense of scrupulous regard for ritual observances, comparing it with *di-lig-ens* and the opposite *neg-lig-ens*.]

272. *balantum* is here descriptive, as the sheep bleat while being washed. *salubri*, i.e. for the cure of complaints (3. 445), otherwise sheepwashing was not allowed on holy days. Among other permissible works Columella adds grinding corn, cutting faggots, clearing out ditches, and spreading manure.

275. *lapidem incusum*, 'a millstone indented' or 'chipped' for grinding. Or 'a mortar' (*pila*) in which peasants pounded their corn after drying (l. 267). Pitch was used for marking cattle (l. 263), making plasters for scab in sheep (3. 450), repairing tubs and other vessels on the farm.

276-310. *Days of the month to be observed. The fifth is unlucky, the birthday of Orcus and the Furies and the Giants' rebel brood. The seventeenth is good for some kinds of farm and home work; the ninth is favourable for runaways but bad for thieves.*

Night is the time for stubble-cutting and mowing; also for indoor work by the fireside. The noonday heat is best for reaping and threshing corn. Winter is the season for festivities, but even then there is work to be done out of doors.

What follows is from Hesiod, *Opp.* 765, &c., much condensed and partly altered. See Introduction, p. 6.

NOTES TO THE GEORGICS.

276. *alios alio ordine*, 'different days in various degrees' (lit. 'rank') of luck; i. e. some days are more lucky than others.

277, 278. *felloes operum*, in imitation of the Greek genitive of respect, like 'integer aevi,' 'infelix animi,' 'fessi rerum,' &c.

Hesiod does not say that the Furies were born on the fifth day, but that they attended the birth of *Opekos* (the Oath-god), whom Virgil has strangely confounded with the Latin *Orcus*, the god of Death.

279, 280. *Coeus and Iapetus* were the sons of Gaea and Uranus (*Taia* and *Oûpanós*, Hesiod, *Theog.* 134). *Typhoeus*, another rebel Titan, whom Zeus slew and buried under Mount Aetna. *Typhoëa* = *Τυφώεα*, acc. of *Τυφώεως* (by *synizesis*). Cp. 'Orphëa,' *E.* 3. 46, 6. 30. *fratres*, the two sons of Aloeus, Otus and Ephialtes (*A.* 6. 582).

281, 282. Homer, *Od.* 11. 315, says 'they strove to place Ossa on Olympus and Pelion on Ossa.' Virgil reverses the positions of the respective mountains. Note the Greek rhythm in *oonati imponere*, and *Pelið Ossam*, and with the former cp. l. 4 n., with the latter l. 437. The labouring line expresses toil and difficulty. *scilicet* (*scire licet*), 'to wit,' giving the details of their enterprise. *involvere*, 'roll' or 'heave upon.'

284. Hesiod says the fourteenth is lucky for taming cattle (*Βουπρωγύειν*), the seventeenth for wood-cutting and other works, not including tree-planting; the ninth is generally a lucky day (*ἑρπὸν ἡμαρ*). *ponere*, a Greek use of the infinitive. See on l. 213; also cp. 'boni inflare,' *E.* 5. 2.

285, 286. *licia telae addere*, 'to add leashes to the warp,' describes the process of weaving. *licia* are threads having a loop at one end, through which a thread of the (upright) warp was passed, the other end being fastened to a straight rod, so as to keep the horizontal threads of the *woof* in their places. (Smith's *Dict. Antiq.* s. v. *TELA*). *fugae*, 'for runaways,' so that the farmer must keep an eye upon his slaves on that day.

287, 288. *ἀέδο*, 'besides,' 'too,' as in l. 94. See note on l. 24. *se dedere*, 'succeed,' lit. 'allow themselves' to be done. For the tense (aorist of custom) see on l. 49. *Eous*, = 'morning star' (*ἄστὴρ*). Cp. 'primo Eoo,' *A.* 3. 588; also 'Oriens' (sol), l. 250 above. [Note *Eous* here, but *εὖας* l. 221, from *Εὔας* and *Ἥως* respectively.]

290. *lentus*, 'softening,' making the stubble or the grass supple to the scythe.

291, 292. *quidam*, here probably indefinite, 'one' = *est qui* (τὸς). [Some refer it to a definite person, whom Virgil could name, if he chose, but does not.] *hiberni luminis ignes*, lit. 'the fire of wintry light,' = 'winter firelight' (l. 295). *inspicat*, 'notches,' the end being split into the shape of an ear of corn (*spica*).

293, 294. *solata* = a present participle. See on 'vectis,' l. 206. *arguto*, 'shrill;' see note on l. 143. The 'comb' was pushed up between the threads of the warp (*telas*) to make the texture firm. Bnt, as Mr. Page observes, *peotine* must here be the 'shuttle' (usually called *radius*), which is shot to and fro across the warp and makes a sound as it flies. Cp. 'radio percurrere telas,' Ov. *Fast.* 3. 819, and *κερκis δοιδός* in Aristoph. *Ran.* 1361.

295. *mustum* (*γλεύκος*) was new unfermented wine, and when boiled down to a syrup was called *defrutum* (4. 269). *Volcano* = 'fire,' like *Bacchus* for 'wine' (l. 344, *A.* 1. 176, 215), *Ceres* for 'corn' (l. 297, *A.* 1. 177).

Note the -em of *umorem* elided before the et of next line. Cp. 'arbutus horrid(a)' 2. 69, 'tecta Latinor(um),' *A.* 7. 160. *Que* is often thus elided, as in 2. 344.

296. *trepidi*, either 'quivering,' of the caldron itself on the fire, or 'bubbling,' of the liquid boiling in it. The translation 'restless' will suit either interpretation.

297. *medio aestu* must mean 'midday heat,' as opposed to 'gelida nocte' l. 287. [C., quoting Theoc. *Id.* 10. 49, where the reaper is bidden to rest at noon, would refer *aestu* to the hot season of summer. But Virgil is here distinguishing times of *day*, not seasons of the year; also the difference of climate must be taken into account.]

299. *nudus*, 'stripped' to the tunic or under garment; a translation of *γυμνὸν σπείρειν γυμνὸν δὲ βωτρεῖν*, Hes. *Opp.* 391. Sowing was done in the warmer months of spring and autumn (ll. 43, 68, 215, 231), and the farmer must wait for the winter to get his 'idle time.'

300. *parto*, 'their gains,' as in *A.* 8. 317. Cp. 'vivere rapto' = 'by plunder,' *A.* 7. 749.

301, 302. *genialis*, 'festive,' 'merry,' whence our word 'genial.' The *genius* was a sort of guardian spirit presiding over a man's birth (*γένος*) and attending him through life, 'naturae deus humanae,' according to Horace, *Ep.* 2. 2. 187. Hence *indulgere genio* meant to enjoy oneself. The month of December, being (like our Christmas-tide) devoted to mirth, is called 'geniis acceptus' by Ovid, *Fast.* 3. 58.

303. *pressae*, 'laden.' Line 304 is repeated in *A.* 4. 418, where Aeneas prepares to sail from Carthage. For the custom of hanging garlands on the ship when returning to port cp. Prop. 4. 24. 15 'ecce coronatae portum tetigere carinae.'

305. *stringere*, 'gather' by stripping; cp. 'stringe comas,' 2. 368. Acorns served as winter food for cattle (*E.* 10. 20). For the infin. after *tempus*, = *stringendi*, see on l. 213.

NOTES TO THE GEORGICS.

306. Berries were used for flavouring wine. *oruenta* refers to the colour of their juice.

307. Cranes are mentioned among the pests of the farm, l. 120. Here they are compared with hares, &c., as game to be eaten.

309. *verbera*, 'thongs.' *Verber* is properly the 'lash' of a whip (3. 106), its literal sense being a twig or branch. The usual meaning, 'blow,' is a secondary one. The natives of the Balearic islands (now Majorca and Minorca) were famous slingers.

310. *trudunt*, 'drive down,' or 'pack' the ice in great masses.

311-350. *The farmer must be on his guard against sudden storms. Often just at harvest-time a hurricane will devastate the corn-fields and torrents of rain flood the land. Then Jove wields his thunder-bolts amid the storm, smiling the highest peaks and making man and beast afraid. Therefore observe the planets well, and pay due honours to Ceres at seed-time and harvest with sacrifice and dance and song.*

311. For *sidera*, as marking the change of seasons and of the weather, cp. ll. 1, 204.

312, 313. *mollior* = 'cooler,' or 'less oppressive.' *vigilanda*, sc. *sint*, 'what watch men must keep,' in observing the stars. *vigilare*, here transitive, 'observe by watching,' = *servare* in l. 335. Take *ruit* with *imbriferum*, 'falls in rain.' Cp. l. 324. [Some editors translate *ruit*, 'is departing,' like 'nox ruit,' *A.* 6. 539; but the addition of *imbriferum* (which is surely something more than a mere epithet of *ver*) makes for the other rendering.]

314, 315. *spicea* must refer to the first appearance of the ear in spring, *meesis* being put loosely for the 'crop,' which will one day yield a 'harvest.' With *inhorrui* cp. *φρίσσουσαν ἀρούραι*, Hom. *Il.* 23. 599. *lactentia* describes a more advanced stage of growth, when the grains are forming, 'which at first are soft and milky, but gradually swell and grow solid' (Kt.).

317, 318. *stringeret*, 'lop.' For the literal sense of *stringere* see on l. 305. *fragili culmo*, 'with its brittle halm,' descriptive abl., like 'siliqua quassante,' l. 74.

omnia proelia = *omnes ventos proelio concurrere*, 'meet in the shock of battle' (C.). The winds seem to blow from every quarter of the sky at once, as in the famous storm described in *A.* 1. 85, 86.

320, 321. *expulsam eruerent*, strictly = *erutam expellerent*, 'uproot and drive aloft.' The subj. denotes result, 'in such wise as to,' &c.

ita, 'with such force.' *ferret* is a continuation of the clause. *quae eruerent*, by attraction into the same mood. [Not, as some

take it, a comparison with a *winter* storm which whirls the stubble, as the summer hurricane does the ripe crops.]

322, 323. *agmen*, 'body,' like an army marching. Cp. 'agmine facto' (of the winds), *A.* 1. 82.

caelo, probably abl. 'from' or 'along the sky'; though it may be the dative, 'march *upon* the sky,' like 'it *caelo* clamor,' 'caelo palmas tetendit,' &c.

glomerant, 'mass together.'

324. *ex alto*, either 'from the deep, whence the rain-clouds first gather,' or 'from on high.' (See on 'ab alto,' l. 443.) *ruit*, 'down rushes,' as if the whole vault of heaven descended with the rain. Cp. 'caeli ruina,' *A.* 1. 129 and *Lucr.* 6. 291 'omnis uti videatur in imbrem vertier aether.'

325. *bovm labores*, *ἐργα βοῶν* in Homer and Hesiod, = the lands tilled by the labour of oxen.

327. *fretis spirantibus*, 'panting inlets' (C.), a metaphor from hard breathing. So the holes in rocks, through which the sea-water forces itself, are sometimes called 'blow-holes.'

328, 329. *corusoa*, 'flashing.' Cp. 'rubente dextera,' *Hor. Od.* 1. 2. 2. *media nimborum in nocte*, 'amid the night (darkness) of the storm-clouds.' *molitur*, 'wields,' expressing strong effort. Cp. l. 494, 4. 331 'molire bipennem.'

330, 331. *fugere* and *stravit* denote instantaneous action, 'at once they fly,' &c. *humilis*, 'lowering,' expresses the effect of the panic.

332. *Athon*, Greek accus. as if from a nom. 'Ἄθος (properly 'Ἀθως, acc. 'Ἀθω). It was a mountain promontory of Chalcidice in Macedonia. *Rhodope*, a mountain-chain in Thrace (3. 351. 462). *Ceraunia* or *Acro-ceraunia*, in Epirus. The line is partly imitated from *Theoc.* 7. 77 ἢ Ἄθω ἢ Ῥοδόπαν ἢ Καύκασον ἐσχατοῦντα.

334. *plangunt*, intrans., 'moan' or 'wail.' *Plangere* is properly to smite the breast as a sign of mourning. *Ladewig* cites *Soph. Ant.* 593, στόνῳ βρέμονται δ' ἀντιπλήγες ἄκται.

335. *caeli* . . . *serva*, 'watch the months (seasons) and their starry signs in heaven,' i.e. the stars that regulate the seasons (l. 1). Cp. *Milton, Comus*, 112 'the starry quire, who . . . lead in swift round the months and years.'

336, 337. *frigida*, because Saturn was the furthest planet from the sun then known. *ignis Cyllenius* = Mercury, from Cyllene in Arcadia, the reputed birthplace of the god. These two planets represent the extremes of cold and heat. *caeli orbes* = 'paths,' or 'orbits in the sky.' *erret* reproduces *πλανήτης* (from *πλανᾶσθαι*, 'to wander').

NOTES TO THE GEORGICS.

339, 340. *refer*, 'offer,' like *reddere*, implying payment of what is *due*. *operatus*, 'sacrificing.' For the past part. in present sense see on l. 206, 293. The festival alluded to is the Ambarvalia, in which a rustic procession made the circuit of the fields with offerings and dances and songs. Cp. 'cum lustrabimus agros,' *E.* 5. 75. This took place in April; there was another festival of Ceres before harvest (347-350).

sub (of time) = 'close upon,' usually 'just before' (as in *sub noctem*); here, as the context shows, 'just after' the close of winter.

341. This is from Hesiod, *Opp.* 588 τῆμος μίωταται τ' αἴγες καὶ οἶνος ἀπύστος.

mollissima, 'mellowest,' the same as *miti*, l. 344.

344. *cui*, 'in whose honour' (l. 14). *favos* = *mel*; milk and wine mixed with honey were regularly offered to Ceres. *dilue* = 'mix.' For *Baccho* = *vino* see on l. 295.

345, 346. *felix*, 'auspicious,' as bringing good luck. *chorus et socii*, a hendiadys for *chorus sociorum*. See on 2. 192.

349, 350. The passive part. *redimitus* is used in a sort of middle sense, 'having his temples wreathed.' See notes on *E.* 1. 54, 3. 106. Oak-wreaths were worn because acorns were the primitive food of man, till Ceres changed it for corn (l. 149). *motus incompositos*, 'uncouth (rustic) gestures'; the opposite of 'artificial.'

351-392. *Various signs in sea, mountain, and forest betoken windy weather. Sea-birds are restless before a storm; there are likewise shooting stars, drifting leaves and feathers dancing on the pools. Cranes descend into the vales, heifers sniff the breeze, swallows fly low, and frogs croak loudly. The ant carries out her eggs, the 'rainbow drinks,' rooks flap their wings, waterfowl splash in the pools, and the crow croaks for rain. Indoors the oil sputters in the lamps and snuff gathers on the wick.*

[Similar prognostics are given in an old almanack of the 16th century by one Leonard Digges: 'Evil weather follows when water-fowls leave the sea desiring land. . . . The crying of fowls about the waters and making noises with their wings: also the seas swelling with unusual waves. If beasts eat greedily, breathing up the air with their nostrils, rain will follow. . . . The ant bused with her eggs, . . . the continual prating of the crow, show tempest. If the crow or raven busy themselves in washing, look for rain.']

The following prognostics are mostly taken from the *Diosemeia* of Aratus, a Greek poet of the 3rd century B. C. (Introduction, p. 6).

BOOK I. 339-374

351-353. *haec* refers to what follows, *aestusque*, &c. For *quē* before *pl* see on l. 153. *menstrua*, 'in her monthly course.'

354, 355. *quo signo*, &c., = 'what should be the sign of a fall of wind.' The subjunctives *moneret*, *caederent*, *tenerent* mark the purpose of Jove in 'appointing' these signs.

saepe with *videntes*. The phenomena must be observed, not once, but several times.

356. *continuo*, 'straightway,' 'from the first' (ll. 60, 169 n.).

357. Note the succession of dactyls expressing the restless agitation of the water and the alliteration of *r*, *m*, and *n* in the next two lines, which marks the rising wind and the surging waves.

aridus fragor, 'dry crackling noise' of branches rubbing against each other. *C.* compares the Greek use of *αῦρον*, *ξηρόν*, &c., applied to sounds.

359. *misceri* with *resonantia*, 'the far-echoing shores resound with confused roar.' Cp. 'magno misceri murmure pontum,' *A.* 1. 124. *inorebrescoere*, 'thick muttering' (K.).

360. *male* = *vix*, 'hardly,' i.e. with difficulty. *sibi temperat*, lit. 'controls itself,' i.e. 'refrains from (striking) the ships.' *carinis* is perhaps the ablative, though the usual construction is *temperare ab*, as in *A.* 2. 8 (hence some read '*a curvis*' here). A double dative, *sibi temperat* being taken as = *parcit* is less likely. Mr. Page considers *carinis* to be the 'ethic' dative, = 'to the ruin of the curved keels' (or rather 'hulls,' 2. 445 n.), and this may be right.

361-364. *mergi* (*αἰθυῖαι* in Aratus), either 'sea-gulls,' or 'cormorants.'

fulicae, 'coots' (but some think these are 'cormorants'). Both words seem to be used in a generic sense here. *ardea* (*ἐρπιδίς*), 'the heron,' whose haunts, according to Aristotle, are *περὶ τὰς λίμνας καὶ τοὺς ποταμούς*, near the coast (Kt.).

365-367. Theocritus, *Id.* 13. 50, mentions shooting stars as a sign of windy weather. It is still a popular notion. *flammarum*, &c., from Lucretius, 2. 206 'longos flammarum ducere tractus,' *albescere* represents *ὑπολευκαίνωνται* in the *Phaenomena* of Aratus.

368, 369. *caducas* = *cadentes*, 'as they fall.' *colludere*, 'dance about,' like children at play (K.). [C. however renders it 'stick together' as they float.]

370, 371. The North, East, and West represent all the winds at once. Cp. l. 318. Here each has a separate abode (*domus*), not as in *A.* 1. 52, where they are all confined in one cavern. The *quē* is lengthened before a double consonant (*z = ds*), as in ll. 153, 352.

372-374. *natant*, 'are flooded.' *umida*, 'dripping' with the

NOTES TO THE GEORGICS.

rain, *imprudentibus*, 'unwarned.' *obfuit*, 'surprises,' lit. 'has been known to surprise.'

374-376. *vallibus*, 'in the valea'; note the pregnant force of abl. = fly to and take refuge in, &c. *aëriae*, 'soaring,' in reference to their usual habits of flight. *fugere*, *oaptavit*, &c. (to l. 382), are aorists of custom, = English present tense (l. 49 n.). *oaptavit auras*, 'sniffs the breeze.'

377, 378. *arguta*, 'twittering.' For derivation and meanings see note on l. 143. *veterem querelam*, 'their ancient plaint.' *Querela* is regularly used of the voices of birds and other animals. The frog's croak is imitated in the *r* and *l* sounds and in the guttural *cecineret*, properly pronounced *kekinere*.

379. *extulit ova* is an error, as the ant carries in, not her eggs, but *pupae* or *chrysalises*, when rain is threatening. But Virgil repeats the statement of Aratus, who says *κοίλης μύρμηκες ὄχης ἐξ ὧρα πάντα . . . ἀνηνέγκαντο*.

380. *terens iter*, 'wearing a path' by incessant passing to and fro.

bibit, &c. The popular idea was that the rainbow 'drank' up water from the sea (as with a siphon), to fill the rain-clouds. So in Plautus, *Curculio*, the slave exclaims 'ecce autem bibit arcus! pluet, credo, hercle hodie.' Imitated by Lucan, 4. 8 'arcus . . . Oceanum bibit.'

382. *densis*, 'crowded,' in reference to the multitude of birds. 'With jostling wings' (Blackmore).

383, 384. This is from Homer, *Il.* 2. 461 Ἀσ(φ) ἐν λειμῶνι Καῦστρίῳ ἀμφὶ πύθρα. The name 'Asia' was at first confined to the low-lying district about the Lydian Cayster, and was afterwards extended to Asia Minor and to the whole continent as far as known. In the latter case the *A* is short; cp. 2. 171. *rimantur*, 'explore' for food, lit. 'search the chinks' (*rimae*). *prata* is the object, *circum* being an adverb.

385-387. *certatim*, 'eagerly.' *rores*, 'spray.' *inoassum*, 'wantonly,' i.e. splashing about in sport, without any serious object.

388, 389. *cornix*, probably the 'raven' (Gk. *κορώνη*), which is not a gregarious bird, like the *corvus* (381), 'rook' (*κόραξ*). *improba*, 'villainous,' 'abominable,' because she calls for rain, or 'tiresome,' in reference to her persistent croaking. See on 'improbus,' l. 119. Lucretius, 5. 1085, says of rooks and ravens, 'imbres poscere et interdum ventos aurasque vocare.' *solae*, &c., 'stalks in solitary state.' The slow rhythm of the line expresses the stately pace of the bird.

390-392. Even indoors at night weather-tokens are not wanting.

pensa, 'task,' lit. portion of wool 'weighed out' for 'carding.'
nescivere, perfect (like 'obfuit,' l. 374), followed by imperf. subj.
viderent, denoting indefinite frequency = ὅποτε ἴδοιεν. **testa**, 'lamp'
 made of earthenware. **putres**, 'mouldering.' The sputtering of
 the oil and gathering of 'snuff' on the wick, caused by damp, is
 known to betoken rain. Aristophanes mentions the *fungi* (μύκητες)
 on lamps in a similar connexion, *Vespae*, 262.

393-423. *Before fair weather the moon and stars are bright and the sky is clear. Kingfishers cease to sun themselves and swine to toss their straw. Clouds lie low; the night-owl hoots; large birds chase smaller ones in the air; rooks utter a clear shrill note and revisit their nests after the rain. Not that these birds are endued with any divine foresight, but because their feelings change with the changing atmosphere, hence their notes of joy when fair weather returns.*

393. im bri. For ablative forms in *-i* see note on l. 267. **soles**, 'sunny days'; cp. 'lunas,' l. 424. **aperta**, adj., **serena**, subst., 'clear calm weather.'

395. acies obtusa, lit. 'edge blunted,' i.e. her outline blurred by vapours.

396. obnoxia, 'beholden to'; cp. 2. 439, 'Propert. 1. 2. 21 'facies nullis obnoxia gemmis.' The common explanation is that the moon is so bright as to appear to shine by light of her own, instead of borrowing it from the sun; though why her light need on that account be more brilliant does not seem clear. Wagner may be right in explaining it of the moon reddened by reflection from the rays of the setting sun, a red moon being mentioned in l. 431 as a sign of stormy weather.

397. tenuia is scanned as *tenuia*; cp. 'genūa labant,' *A.* 2. 432, also 'fluviorum,' l. 482 n. **lanæ vellera**, 'fleecy clouds,' sometimes known as 'mares' tails' (Kt.).

399. The *alcyon* (ἀλκυών) or 'kingfisher,' as appears from Pliny's exact description, was regarded by the Greeks more as a sea than a river bird. Hence *dilectae Thetidi* here, and *Νηρηϊοὶ ταί τε μάλιστ' ἀνρίχων ἐφίλαθεν* in Theoc. *Id.* 7. 59. Virgil may often have seen these birds sunning themselves, as here described, on the shore at Naples, where he was then residing (4. 564). See the story of Ceyx and Alcyone in Dict. of Mythology, also Ovid, *Met.* 11. 410, &c.

400. solūtos iactare, 'pull to pieces and toss about' the 'bundles' of straw which form their litter. **meminere** practically = *solent*, lit. 'don't think of' doing it.

NOTES TO THE GEORGICS.

402, 403. *servans*, 'watching,' as in l. 335. *nequiquam*, &c., 'keeps up her prolonged (aimless) hooting,' like 'incassum,' l. 387. [Not, as commonly explained, 'vainly,' because all her hooting fails to bring the rain. The owl's cry in itself presages a change to fine weather, *ματαιομένον χειμῶνος*, Aratus 267.]

404-409. The general sense is that large birds of prey chase smaller birds in their flight. This is illustrated by the legend of Nisus and Scylla, told at length by Ovid, *Met.* 8. 1-151. The bird into which Nisus was changed is supposed to be the osprey or sea-eagle (Kt.), Scylla a small kind of hawk called Ciris.

pro purpureo . . . capillo, means that she was punished for cutting off the lock of hair on which her father's life depended. See the story in Dict. Myth. s.v. NISUS.

407. *inimicus, atrox* = 'her relentless foe,' but both words are epithets of Nisus, and each has its own separate force. *stridore*, 'whirring' of wings, as in Hor. *Od.* 1. 34. 15 'Fortuna cum stridore acuto.'

408. *se fert*, &c., 'soars high in air,' in preparation for an attack.

410. *liquidas*, 'soft,' *presso*, 'narrowed,' producing a clear shrill note, in contrast with 'the hoarse full cry' of the raven, l. 388.

413. *imbribus actis*, 'when the rain is over.'

415. *credo*, sc. *ingeminare et strepitare*, 'I do not think (they do so) because,' &c. The subj. *sit* marks "a virtual oratio obliqua" (K.), giving a reason which is rejected as false, the true one being introduced by *verum (quia)* in l. 417 with the indicative *vertuntur*. There is a good instance (without any dependent clause) in Cic. Tusc. Disp. 2. 23—'Pugiles in iactandis caestibus ingemiscunt, *non quod doleant animove succumbant* (false reason) *sed quia profundenda voce omne corpus intenditur*' (the true reason). *divinitus*, 'of Heaven's implanting,' *fato*, 'given by fate' (abl. of source or origin). The allusion is to the theory of certain philosophers who ascribed to a divinely given intelligence, or to destiny, this apparent foresight of animals. Cp. 4. 220. *rerum prudentia maior*, 'any deeper insight into things' (C.), i.e. deeper than our own.

417-419. Virgil (following Lucretius and the Epicureans) adopts the material and common sense view that these phenomena are due to physical sensations caused by atmospheric changes. Cp. Lucr. 5. 1083 '*mutant cum tempestatibus . . . cantus*,' &c. *mobilis*, 'shifting,' *vias*, 'courses' in the sky. *Iuppiter*, as the god of the atmosphere, is said to 'condense the rare, and (afterwards by change of wind) rarify the dense,' and so bring back fine weather. *et is*

therefore in effect disjunctive, = 'or.' For the form *denset* (from *densere*) see l. 248 n.

420, 421. *species*, 'phases,' i.e. 'moods,' which change under altered conditions. *nunc alios, alios*, lit. 'other emotions now, others while,' &c., i.e. 'different now from what they felt' during the stormy weather. The clause *alios . . . agebat* is a parenthesis.

422. *hinc* = 'this is the reason of.' *concentus in agris*, 'rural chorus' (C.).

424-480. *If the new moon's crescent is dim, it betokens rain; a red moon is a sign of wind. If her horns are clear at her fourth rising, it will be fine all the rest of the month. Spots in the sun or a hollow disk at rising are signs of rain, scattered rays or a pale sunrise of hail. In the setting sun dark colours signify rain, red ones wind; if both be combined rain and wind will follow. But if the sun's orb is bright both at morn and eventide, the weather is sure to be fine.*

424-428. *rapidum*, here probably 'swift moving' in his daily course, not 'scorching' as in l. 92, *E.* 2. 10, and often elsewhere. *lunas sequentes* are the moon's phases on successive days of the month. For the plural cp. 'soles,' l. 393. *capere*, 'be caught,' i.e. deceived.

427-429. *colligit*, 'gathers,' when the new moon appears. *si nigrum . . . oornu*, i.e. if her crescent be dim and the rest of her orb invisible, presenting the appearance of 'dark air.' When the atmosphere is clear the moon's orb is faintly visible, by reflection of the sun's rays from the earth. This is 'the new moon . . . wi' the old moon in her arm' in the ballad of Sir Patrick Spens. *parabitur imber*, 'a storm is brewing' (C.).

430, 431. Cp. l. 396 n. K. quotes Shakspeare, *Venus and Adonis*, 453

'Like a red moon, that ever yet betokened
Wreck to the seaman, tempest to the field.'

ore, 'over her face,' local abl., a variation upon *suffuderit os rubore*. *vento*, abl. of circumstance, 'when wind is coming.'

432, 433. *auctor*, 'guide,' 'indication.' *obtusis cornibus*, a translation of *ἀμβλείῃσι κεφαλαῖς* in Aratus, i.e. when the points are obscured by mists.

436. *servati* (*σώθεις*), 'brought safely home.' Sailors fulfilled their vows, made during perils on the voyage, by offering the promised sacrifices on coming safe to land. Cp. *A.* 3. 404 '*positis aris iam vota in litore solves*,' also the vow of Cloanthus, *A.* 5. 235, &c.

NOTES TO THE GEORGICS.

437. *Glaucus* was a fisherman changed into a sea-god. *Panopea* (or *Panope*), a Nereid, by whose aid *Melicertes*, the son of *Ino* (*Inous*), was with his mother similarly transformed. This line is said to be a literal translation from the Greek of *Parthenius*, Virgil's tutor—Γλαύκη καὶ Νηρήϊ καὶ Ἰνώφ Μελικέρτη. The long *ō* of *Glaucō* retained before a vowel in the *thesis*, or unaccented syllable, is unexampled in Virgil, but has its parallel in Homer, e.g. Πάνθφ ἐν χείρεσσιν, *Il.* 17. 40. With *Panopeas* et (the usual rhythm) cp. 'Peliō Ossam' l. 281.

438. *oondet* has the force of a verb of motion here; 'sinks beneath the waves.' So in *I.* 442, *oonditus in nubem* = 'retiring into a cloud' and hiding there.

441, 442. *nascentem . . . ortum*, 'has flecked with spots his infant dawn' (C.). *medio refugerit orbe*, lit. 'recedes in the centre of his disc' (abl. of respect), i.e. withdraws his light, so as to make the centre dark, and the whole disc look hollow. This is noted also by Pliny as a sign of rain.

443. *urget*, intrans. = *instat*, 'drives.' Cp. *A.* 10. 433 'hinc *Pallas instat et urget*.' *ab alto*, either 'from on high,' which suits *urget* better, or 'from the deep,' whence the rain-clouds gather. See note on 'ex alto,' l. 324.

445, 446. *subluoem*, 'at daybreak.' Compare *sub noctem*, and see on l. 340. *diversi*, 'scattered,' through rents in the clouds. *Aratus* has σχιζόμεναι. *pallida* denotes a yellow tinge, not dead white.

447. This line is repeated in *A.* 4. 585. The original is in Homer, *Od.* 5. 1 'Hῶς δ' ἐκ λεχέων παρ' Ἀγανόῦ Τιθάνοιο ὤρνυτο. *Tithonus*, son of *Laomedon*, king of *Troy* (l. 502), became the husband of *Aurora* ('*Hῶς*'), goddess of the dawn.

448. *male defendet*, 'will be a poor (or 'sorry') shelter.' Cp. 3. 249 'heu male tum *Libyae solis erratur in agris*.'

449. *horrida*, 'rattling,' lit. 'bristling' with sharp points. C. compares *φρίσσοντας ὄμβρους* in *Pindar*. Here, as in *ll.* 359, 378, the sound of the line is 'an echo to the sense.'

450, 451. *hoo etiam*, 'this too,' i.e. the following tokens (452-455) introduced by the explanatory nam. *magis* implies that the phenomena of the setting sun are more significant than those which attend his rising. *emenso*, in passive sense, like 'remenso mari,' *A.* 3. 143. Other deponent participles are similarly used, as 'comitatus,' *A.* 1. 312, 'oblita carmina,' *E.* 9. 53, &c.

453. *caeruleus*, here in general sense of 'dark.' For meanings of this word see l. 236 n.

454. *immisceriet*, old form of passive infin. So 'accingier,' *A.* 3. 493, 'farier,' *A.* 11. 242.

455-457. *fervere*, another old form, afterwards *fervere* (2nd conj.). Cp. 'effervēre,' l. 471, also 'stridēre,' 'fulgēre,' and 'lavēre' (for *lavare*) in Hor. *Od.* 3. 12. 2. *omnia fervere* expresses a general turmoil of the elements. It is not correct to say that non moneat is used for 'ne moneat'; the non goes closely with *illa*, making it emphatic, 'not on such a night as this let any one advise.' Virgil does not mean to say merely 'no one may' or 'would advise me,' but to forbid anyone offering such advice. *convellere*, 'to cast loose.'

458-460. *condet*, 'puts to rest' or 'closes.' *frustra terreberis* means simply 'you need have no fears about rain-clouds,' for there will not be any to fear. This is shown by *claro Aquilone* = the North wind that clears the sky.

461-514. *In short, the sun is your surest prophet, not of the weather only, but of wars and civil commotions also. Thus at the death of Caesar, pitying Rome he hid his face in darkness. But at that time there were other portents too in land and sea; eruptions and earthquakes, mysterious sounds and voices, pale ghosts and sweating statues. Then Eridanus overflowed his banks, then appeared direful omens, howling wolves, lightnings, and comets. Once again Roman encountered Roman on the same field of conflict, where in days to come the husbandman shall view with wonder the disinterred remains. Ye gods of our country, spare us Caesar! though ye may well grudge his triumphing in a world of wickedness, where husbandry, reft of its honours, has given place to the sword. Everywhere, at home and abroad, the War-god rages; even as chariots are whirled along by the fury of steeds, which their driver can no longer control.*

461, 462. *unde serenae*, &c. = 'from what quarter comes the wind that clears away the clouds' (C.). *serenae* belongs in sense to *ventus*, describing the effect of *agat. quid cogitet*, 'the purpose of,' personifying the South wind. So Hor. *Od.* 4. 14. 28 says of the river Aufidus, 'diluviū meditatū agris.'

464, 465. *tumultus*, 'revolutions,' strictly used of a war in Italy or Cisalpine Gaul. *fraudem tumescere*, 'the heavings of treachery' (C.). *operta bella*, 'secret commotions' or 'rebellion.'

466-468. There was an eclipse of the sun in the November following the assassination of Julius Caesar, which occurred on the 15th of March, B. C. 44. Ovid, who relates most of the following portents (*Met.* 15, 780, &c.), says of this one—

NOTES TO THE GEORGICS.

‘Solis quoque tristis imago
lurida sollicitis praebebat lumina terris.

* * * * *

Caerulus et vultum ferrugine Lucifer atra
sparsus erat.’

Cp. also Lucan, *Phars.* 1. 525, &c.

obscura ferrugine, ‘murky darkness’; properly the colour of rusty iron.

469, 470. *quamquam*, &c., ‘though (for that matter not only the sun but) the earth also,’ &c. *obscenae*, ‘ill-omened’; applied to the Harpies in *A.* 3. 241. [The derivation is uncertain; some connect it with *scaevus* (*σκαῖος*), ‘unlucky,’ others refer it to the root *scau-*, ‘to cover,’ hence = ‘gloomy.’]

importunae has much the same force, being properly ‘unseasonable’ (*ἀκαίρος*), the contrary of *opportunus*; hence ‘inconvenient,’ ‘disastrous’; lit. ‘not conducive,’ from *port-are*. Cp. *σύμφορος* from *φέρειν*.

471-473. For *effervēre* see l. 456n. Eruptions of Aetna occurred during the same year (44 B. C.). *foracibus*, the ‘forges’ of the Cyclopes, who were represented as working in Vulcan’s smithy under Mt. Aetna. Cp. Hor. *Od.* 1. 4. 8 ‘*dum graves Cyclopium Vulcanus ardens urit officinas*,’ and see the description of an eruption in *A.* 3. 570-577. *liquefacta saxa*, i.e. streams of lava, ‘liquefactaque saxa sub auras Cum gemitu glomerat,’ *l. c.* 576.

474, 475. The Roman legions on the Rhine imagined that they saw armies in the sky and heard the clash of arms. This effect was possibly produced by an Aurora Borealis, while in the Alps avalanches may on some occasions have been mistaken for earthquakes.

476. Livy, 2. 7, mentions a mysterious utterance from a neighbouring grove after a battle with the Etruscans, declaring that the Romans had won the victory. A warning voice, ‘*claior humana*,’ is said to have given notice of the invasion of the Gauls (*ib.* 5. 32). Note the solemn effect of the pause after the initial spondee *ingens*.

vulgo = *passim*, ‘in many a grove.’ Cp. 3. 363 ‘*aeraque disiliunt vulgo*.’

477. *modis pallentia miris*, ‘pale in wondrous wise.’ The expression is borrowed from Lucretius, 1. 123. For the portent itself cp. Shakspeare’s *Hamlet*, 1. 1, ‘the sheeted dead did squeak and gibber in the Roman streets.’

479, 480. *sistunt*, *intrans.*, as in *A.* 3. 7, ‘*ubi sistere detur*,’ 11. 873 ‘*sistere contra*.’ The plural *terrae* implies several earthquakes. *ebur* and *aera* are statues of ivory and bronze. So ‘*aera*’ = ‘bronze vessels’ (3. 363); ‘*ebur*’ = ‘ivory pipe’ (2. 193).

481, 482. *vertices*, 'eddy' = 'in mad career.' Cp. '*rapidus vertex*,' *A. I. II*7.

For *fluviorum*, see on '*tentia*,' l. 397.

484. *fibræ*, 'filaments,' or thread-like nerves in the liver, from the appearance of which omens were drawn. [*Extæ*, according to Wharton's *Etyma Latina*, is for *enxta*, 'internal organs.'

485, 486. *puteis*, either 'in' or 'from wells.' The allusion is to red rain, supposed to be blood. Cf. *Ov. Met.* 15. 788 '*inter nimbos guttæ cecidere cruentæ*.'

altæ, 'high-built,' as many of the Italian towns were, such as Praeneste, Cortona, &c. Cp. 2. 156 '*tot congesta manu prærupitis oppida saxis*.'

lupi, &c. Livy frequently mentions this portent. In Shakesp. *Jul. Caesar*, 3. 1, Casca meets a lion in the street, near the Capitol.

487, 488. Cp. *Ov. Fast.* 3. 287 '*non alius missi cecidere frequentius ignes*.' Thunder and lightning in a clear sky was a rare and notable portent. Cp. *Hor. Od.* 1. 34. 5 '*Diespiter . . . per purum tonantes Egit equos volucremque currum*.' *cometæ* may be an exaggeration for shooting stars. But a comet did appear in B. C. 43, which was regarded as the deified soul of Caesar.

All these prodigies were reported to have appeared about this period, many of them doubtless exaggerated; but Virgil makes the most of them in compliment to the Julian family.

489, 490. *ergo* = 'hence it was that,' i. e. all these portents were the precursors of a civil war, resulting in the defeat of Brutus and Cassius by Octavian and Antony, at the battle of Philippi, B. C. 42. *paribus telis*, like '*pares aquilas*,' *Lucan, Phars.* 1. 7, both armies being of the same nation. *iterum* need only mean that Philippi was the scene of a second civil conflict, the former having taken place at Pharsalia (B. C. 48), where Caesar defeated Pompey. But the position of the words is against taking *iterum* with *concurrere*, as C. and others propose, rather than with *videre*. Virgil is poetically vague in his geography (see next note), but he is not likely to have confounded the sites of Pharsalia and Philippi. Cp. *Ovid, Met.* 15. 824, where Juppiter prophesies to Venus, '*Emathiaque iterum mædæfient caede Philippi*.'

491, 492. *superis*, possibly dat. = 'in the sight of the gods'; cp. *Lucan*, 10. 102 '*sat fuit indignum, Caesar, mundoque tibi*.' But the more natural construction is to take *superis* as the abl. after *indignum*, 'unworthy of the gods,' i. e. it was a just retribution upon our country for the crime of Caesar's assassination. *pinguescere*. Cp. *Hor. Od.* 2. 1. 29 '*quis non Latino sanguine pinguior Campus*!'

NOTES TO THE GEORGICS.

In Aesch. *Pers.* 805, the slain army of Xerxes is called *φθλον πίασμα Βουαρῶν χθονί*. So Byron, in *Childe Harold*, says of the blood shed on the field of Waterloo, 'that red rain hath made the harvest grow.' The geography is confused and vague. *Emathia*, really a part of Macedonia, is used for the whole province, and made to include Thessaly in the south, as well as Thrace in the opposite direction. The latter is represented by *Haemus* (the Balkan range); its northern boundary, Philippi, was in the north of Macedonia, but at some distance from the Haemus mountains. The war between Caesar and Pompey had ranged over the whole of this district, extending also into Epirus.

493, 494. *scilicet* (2. 61 n.), 'yea, and the time will come' (Kt.). *molitus*, 'upheaving'; cp. l. 329 n.

497. *grandia*, 'gigantic,' according to the idea that the human race had decreased in stature since the olden days. This belief is alluded to by Homer, *Il.* 1. 262; by Lucretius, 2. 11. 50; and by Juvenal, *Sat.* 15. 69. Cp. also *A.* 12. 900, where Turnus hurls a stone larger than six men could lift, 'qualia nunc hominum tellus producit corpora.'

498, &c. With this prayer for Augustus, on whom the restoration of Rome from her fallen state alone depended, cp. the second Ode of Horace's First Book, written probably after the victory at Actium. The *Di patrii* are the tutelary gods of Rome, of whom *Vesta* was the chief; the *Indigetes* are deified national heroes, including of course *Romulus*. Aeneas is termed 'Indigetem' in *A.* 12. 794, and by Livy, 1. 2. [The derivation is from *indo* = *in*, and *gen-* (γεν-) in *gigno*, *γίγνομαι*, original stem *ga-* = 'born in' the land.]

499. *Tusoum*, in reference to the reputed Etruscan origin of the later kings of Rome. *Palatia*, the supposed original dwelling of *Romulus* and the seat of empire under Augustus.

500. *saltem*, i. e. 'since ye have taken Julius Caesar from us, at least spare Augustus.' *iuvenem*. Octavian was now in his twentieth year; cp. *E.* 1. 43 'hic illum vidi iuvenem,' also Hor. *Od.* 1. 2. 41.

501, 502. *iam pridem luimus* (pres.), 'we have long been atoning for.' See on 'iamdudum incumbere,' l. 213.

Laomedon's treachery, in defrauding the gods Poseidon and Apollo of their pay for building the walls of Troy, is supposed to be visited on the Romans as descendants of the Trojans. So in *A.* 4. 542, Dido upbraids the 'Laomedontae periuria gentis.' Cp. Hor. *Od.* 3. 3. 21 'destituit deos mercede pacta Laomedon.'

503, 504. See concluding stanzas of Hor. *Od.* 1. 2, referred to on l. 498, 'Serus in caelum redeas. . . hic magnos potius triumphos,

Hic ames dici pater atque princeps.' Octavian's greatest triumph was yet to come, upon his final return to Italy from the East in 29 B. C., two years after the battle of Actium.

505. *quippe ubi*, 'since here' (on earth), i. e. this world is too wicked to hold thee any longer. *versum*, 'confounded' by changing places.

506. *aratro* may be taken as the usual abl. after *dignus*, 'the honour which the plough deserves is gone'; or as the dative, 'the plough has none of its due honour' (C.). This is better.

507, 508. *abduotis*, 'taken off' to serve in the wars; hence the fields are neglected. *squalent*, lit. 'are rough' with weeds. *conflantur*, 'are forged.' For the expression cp. *Joel* iii. 10: the reverse process, on the return of peace, is described in *Isaiah* ii. 4.

509. If this passage was written as early as 38 B. C., the allusion in *Germania* may be to the expedition of Agrippa (B. C. 36) against the German tribes on the Rhine. But it is probable that these lines (from l. 498) were inserted in 33 or 32 B. C., when the Romans were defending themselves against the incursions of the Suevi and Morini, who were finally subdued by C. Carrinas. At the same time, the East (*Euphrates*) was disturbed by the movements of the Parthians, under Phraates, who overran Media and Armenia when Antonius had withdrawn his forces from the frontier (*Nettleship, Ancient Lives, &c., of Vergil*, pp. 54, 55).

510, 511. In allusion to the civil wars in Italy, in which some towns sided with Octavian, others with Antony. *Mars impius* is an ordinary and significant phrase applied to civil war.

512. *carcoribus*, 'barriers' in the Circus, with gates, which were thrown open to allow the chariots to start. The rapid spread of the war fever is compared to the increasing speed of the chariots, until the horses get beyond the control of their drivers.

513, 514. If the reading *spatia* be right, *addunt* is best taken either intransitively, 'increase their speed' (like the Greek *ἐπιδιδόραι*), or with *gradum* understood. [Others supply *sese* from the previous line, comparing *A. I.* 440, where *se* may be understood with 'miscet' from 'infert se' preceding.] in *spatia*, 'round after round' (cp. *in dies*), i. e. over the course, which consisted of seven *spatia*.

audit, 'obeys,' *ourrus* being equivalent to *equi*; cp. 'carrus Achilli,' 3. 91. C. compares Pindar's expression, *ἄρματα πεισιχάλυα*, *Pyth.* 2. 21. Ovid, *Met.* 5. 382, says of a well-aimed arrow, 'nec quae magis audiat arcum.' Cp. Lucan, *Phars.* 3. 594 'carinae audivere manum.'

GEORGICS II.



1-8. *Thus far of husbandry and the seasons: now the vine and the olive and woodland trees shall be my theme. Aid me, Father Bacchus, while I sing of thy bounties.*

1. *hactenus*, sc. *cecini*. 'Tillage and the stars' that regulate the seasons (I. 1 n.) form the subject of the First Book.

2, 3. *virgulta*, 'copses,' including all sorts of cultivated trees, but especially those upon which the vines were trained. [*Virgultum* = *virgul(e)tum* (like *salic(e)tum*, *caric(e)tum*, &c.), a plantation of shrubs or young trees.] The olive, from its slow growth, was termed *ὄψικαρος* and *ὄψιγρος*.

4. *huc*, sc. *veni* from l. 7. *Lenæe*, 'lord of the wine-press' (*Ληνός*): hence his 'Lenæan' festival at Athens. *pater*, as man's kindly benefactor as well as an ordinary title of deities. *hic*. The poet imagines himself in the midst of the scene he is describing.

5, 6. *tibi*, 'for thee,' i.e. by thy bounty. Cp. 'cui' in I. 14. *pampineo gravidus autumnus* = 'teeming with autumn's vines,' *autumnus* standing for the fruit of the season. The last syllable of *gravidus* is lengthened in the *arsis*; cp. *fagus*, l. 71; *nullius*, 4. 453. Note also the spondaic line. *plenis labris*, 'the brimming vats' (C.).

7, 8. For *mustum* see I. 295 n. *meum* = 'as I do' (I. 41); as if the poet were himself engaged in the work. *oothernis*. As a woodland deity, Bacchus is represented with hunting 'buskins.'

9-34. *Trees are propagated by various methods, natural and artificial. Of the first kind some are spontaneous, some are generated from seed, others by suckers. The artificial modes are suckers, truncheons, layers, cuttings, split stocks, and grafts.*

9. *natura* = the 'laws' regulating all modes of generation, whether natural or artificial.

10. *ipsae* = *sponsae*, as in l. 459, *E.* 4. 21 and elsewhere, i.e. without any seed at all; a popular error.

12. *curva* draws attention to the line of willows along the bank.

of the winding river. *allex*, probably 'osier.' *molle*, 'lithe.' [The derivation of *mollis* from *mobilis* = *movibilis* is incorrect. It is for *molvis*, and cognate with English *mellow* and *moil* (Wharton).] *lentus*, 'pliant,' is a shortened participial form from the stem of *len-is*. See note on *E.* 1. 4 for its various meanings.

13. *glauca omentia* = 'whitish green' or 'pale green' (Cowper's 'wannish gray')—an exact description of the willow leaf.

salicote (see on l. 3), here = *salices*, as 'plantaria' = *plantas* in l. 27.

14. *posito*, 'dropped' by birds or from trees, not 'sown' by the hand of man, since *natural* modes alone are here described.

15, 16. *nemorum*, either 'of forest trees' or a local gen. = 'in the woods,' i.e. 'monarch of the groves.' *querous* is the generic name, *aesculus*, the broad-leaved or Tuscan oak. It bore sweet acorns, which served as food for peasants. *Grais*, dat. of the agent. For the oaks of Dodona, the ancient oracle of Zeus, see l. 8 n. The rustling of the leaves was taken for an oracular voice, which the priests interpreted.

17. *pullulat*, 'sprouts.' Snckers sprouting from the root of the parent tree were called *pulluli*. *silva*, 'growth,' as in l. 76, 152.

18, 19. *Parnasia*, because the bay-tree was sacred to Apollo, whose temple at Delphi was near Mount Parnassus. *se subiloit*, 'shoots up,' as in *E.* 10. 74. *sub* = 'from below.'

20. *primum*, 'originally,' before cultivation was tried.

22. *alii*, sc. *modi* from l. 20. *usus*, 'experience' or 'practice.' *via*, 'in its course,' i.e. by gradual discovery of new methods. *ipse* = 'by itself,' alone, in contrast to 'natūra' (l. 20).

23. *plantas*, 'artificial suckers,' as distinguished from the natural *pulli* (l. 17). *tenero* is emphatic, as if the parent tree felt the pain of the operation. Conington's 'bleeding stem' expresses the idea.

24, 25. *stirpes*, *sudes*, 'truncheons and billets.' Both denote the same thing, only *stirps* is a general term for the 'stock' of a tree. These were either cleft crosswise, or sharpened to a point and buried deep. *vallos*, 'stakes.' For the present perfects *deposuit*, *obruit* see on 'ruperunt,' l. 49.

26, 27. *propaginis*, 'layer' (stem *pag-* πᾶγ = 'fix'). The end of a bent branch was embedded in the ground; this took root and grew, while still attached to its tree. Hence *viva*, 'quickset,' and *sua terra*, 'parent earth.' *plantaria*, 'slips,' from *plantare*.

28, 29. By this process cuttings (*surguli*) were taken from the top of the tree and planted. [*Putare* from *putus* (*purus*), is lit. to 'make clean' or 'clear,' hence 'prune.' See note on *E.* 2. 70.] *referens*, 'restoring' to its parent soil.

NOTES TO THE GEORGICS.

30, 31. Here the 'stock' itself (*caudex*) is severed from the root, cut in pieces, and planted. The olive, being peculiarly adapted to this mode of treatment, is therefore selected as a specimen.

32, 33. This is the grafting process. *impune*, 'without damage,' to either tree (C.). *vertere*, intrans., as in 3. 365. Cp. 'volventia,' 1. 163, 'pascentes,' E. 4. 45. *pirum*, subject of *ferre*.

34. The question has been raised, whether Virgil means to describe grafting cornels on plum-trees or *vice versa*. Those who adopt the latter interpretation urge that *prunis* may be either from *prunus* or *prunum*, and that *cornu* may = *cornos* (as 'poma' = *pomi* in 1. 426). This is so far true; but (1) *lapidosa* clearly applies to the fruit, not the tree; and (2) *rubescere* describes the bright red colour of the cornel better than that of the purple plum. The difficulty is that cornels are less valuable than plums; still they were (and are now) used as food, and moreover their quality would be improved by grafting on a plum-tree. At all events Virgil distinctly says—'stony cornels redden on plum-trees.'

35-46. *Come then, husbandmen, and learn the art of tree-culture; and thou, Maccenas, share my enterprise! The voyage will not be a long one; I shall but skirt the margin of the shore.*

35, 36. *proprios*, 'proper,' i. e. peculiar to each tree. *generatim* 'after their (several) kinds.' *fructus feros*, 'wilding fruits.' This is from Lucretius, 5. 1368, '*fructusque feros mansuescere terra Cernebant indulgendo blandique colendo.*'

37, 38. For the neuter pl. *Ismara* cp. 1. 17, 103. Mt. Ismarus was in Thrace, Taburnus on the confines of Samnium and Campania.

39. *decurre*, a metaphor from sailing; cp. '*currimus aequor*' A. 3. 191. *laborem* is the acc. of extension, denoting the space traversed.

40, 41. *decus*, 'my glory'; so '*dulce decus*' in Hor. *Od.* 1. 1. 2. Whatever fame Virgil might win by his poetry he would owe to Maccenas as his patron. *pelago*, abl. 'over the sea,' not dative after *da vela*, which simply = 'sail.'

42-44. The poet modestly retracts part of what he had said in the preceding line. He will not after all pretend to exhaust so vast a theme; only, as it were, 'skirt the edge of the shore.' *linguae centum*, &c., an imitation of Homer, *Il.* 2. 488 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἴεν, φωνὴ δ' ἄρρηκτος χάλαρον δέ μοι ἦτορ ἐνείη. With *lege*, 'skirt,' cp. '*legimus freta*,' A. 2. 127.

45, 46. *in manibus*, lit. 'in our grasp,' = 'close by' (cp. Gk.

σπόμενος). So in Eur. *Heraclea* 429 (of shipwrecked sailors) *ἔς χεῖρα γῆ συνήσαν*, 'hold the land in their grasp.' *fleto*, 'mythical' or 'romantic' (C.). *ambages*, 'preambles,' lit. 'roundabout ways' (from *ambi-, ἀμφί*). Cp. 'longae ambages,' *A.* 1. 342. *exorsa = exordia*, 'preludes.' Virgil may have had in his mind the mythes with which Hesiod prefaces his poem, the *Works and Days*. In *G.* 3. 5-7 he dismisses heroic and mythical themes as hackneyed and overworn.

47-60. *All natural processes may be improved by cultivation. Spontaneous growths are rendered fruitful by grafting and transplanting. Suckers from roots require planting out; trees raised from seed will degenerate if left alone.*

47, 48. *sponte*. See l. 10 n. *luminis oras*, 'confines of light,' a Lucretian phrase expressing the birth of trees and plants springing up into the light of day. Most editors quote 'the warm precincts of the cheerful day' from Gray's *Elegy*. *laeta*, 'lusty'; see note on l. 1.

49, 50. *natura* = 'vitality' or 'productive power,' which is 'latent (subest) in the soil.' *tamen*, i. e. in spite of their being *infecunda*. *mutata*, 'transplanted.' *subactis* = well worked, lit. 'subdued' by the spade.

51, 52. *exuerint* (fut. perf.) = 'having first put off,' &c.; *sequentur* (simple fut.), 'will soon follow.' For the future ind. following the pres. subj. (insetat) in the *protasis* cp. *A.* 6. 883 'si qua fata aspera rumpas, tu Marcellus eris,' quoted by K. (who however reads *sequentur* for *sequentur*. See Various Readings). Note the personification in *animus, voces, artes*; the trees being regarded as pupils under training. Hence C. translates, 'they will learn whatever lessons you choose to teach.' *artes* are the new 'habits' or 'qualities' they acquire by culture.

53, 54. *sterilis*, sc. *arbor*, expressed in l. 57. *stirpibus*, &c. refers to the generation by suckers 'ab radice,' l. 17. *digesta*, 'planted out' in open spaces.

55, 56. *nuno* = 'as it is' (*νῦν δέ*). *urunt*, 'wither' or 'stifle,' by depriving it of air and light. *ferentem*, 'when beginning to bear' fruit; almost = *ita ut non ferat*.

57, 58. *iam*, 'moreover.' *seminibus iactis*, 'dropped seed,' the same as 'posito' in l. 14. *venit*, 'comes up,' as in l. 11, 1. 54 n. *seris nepotibus* = 'after generations.' Cp. *E.* 9. 50 'insere, Daphni, puros; carpent tua poma nepotes.'

59, 60. *poma*, 'fruit' generally. *oblita* is another instance of personification (ll. 51, 52 n.). The tree is said to forget what it has been taught. *avibus praedam*, because they are not worth gather-

NOTES TO THE GEORGICS.

ing. *uva* is the whole 'bunch,' *racemos* the 'clusters' of which it is composed (Kt.).

61-62. Every sort of tree requires labour to make it bear fruit; but different trees answer best by different modes of culture, as by truncheons, layers, and the rest before enumerated. Many trees admit of grafting; this however is a distinct process from budding.

61, 62. *scilloet* (*scire licet*), 'in fact.' Cp. i. 282 n. *oogendae*, a metaphor from 'drilling' soldiers into ranks ('*cogere in ordinem*'). *mercede*, 'cost' of labour (C.).

Mark the labouring rhythm of these two lines, expressing the sense. The first line lacks the regular *caesurae*, the second is loaded with spondee, like i. 65, where the same idea of labour is conveyed.

63, 64. *truncis*, *propagine* are instrumental ablatives. These various modes have been described in ll. 23-34, *truncis* being the same as the *caudices* (l. 30), and *solido robore* the *stirpes*, &c. of ll. 24, 25.

respondent, just as we say 'answer better.' *Paphiae*, because the myrtle was sacred to Venus (E. 7. 62), whose temple was at Paphos in Cyprus.

65, 66. For *plantis* see on l. 23. *arbo* is the white poplar (*λευκή*), 'Alcidae gratissima,' E. 7. 61. Hercules is said to have made a wreath of it in Hades, before his return to earth. *coronae* is therefore a descriptive genitive 'the tree of Hercules' garland,' i. e. of which his garland was made.

67, 68. For the 'Chaonian acorn' see i. 8 n. *nasoitur*, sc. *plantis* (l. 65), the verb being repeated instead of the noun, = 'so too is the palm,' &c. *casus*... *marinos*, in reference to the use of pinewood in ship-building.

69. *fetu*, abl. 'is grafted with the fruit of the walnut.' For *nuois* see on i. 182. *horrida*, 'rough,' of the bark. *arbutus* is the 'strawberry-tree' (*unedo*, *κόμπος*).

For the *hypermeter* (the *a* of *horrida* being cut off before the *et* in next line) cp. i. 295; also 'sulfur(a) | *Idaeas*' in 3. 449, where, as here, the preceding syllable is short. [Hence some transpose the order of words, putting *fetu* at the end of the line. But see Various Readings.]

70-72. *gessere*, *incanuit*, *fregere*, perfect of custom like 'rupe-runt,' i. 49, where see note. *fregere*, 'crunch.' *castaneae*, gen. sing. sc. *flore*; *fagus*, nom. sing. The *-us* is lengthened in the *arvis*; cp. 'gravidus,' l. 5. *ornus*, probably the 'manna tree' of Calabria. It is not the mountain ash or 'rowan tree,' which is not an ash at

all, whereas the *ornus* is a kind of ash, but distinguished from the *fraxinus* proper by the breadth of its leaves (Kt.).

73. *oculos imponere*, 'budding,' also termed 'inoculating,' from the likeness of the new bud, when set in the slit bark, to an eye in its socket. *simplex*, 'one and the same.' For the infinitives after *modus* (= *inserendi*, &c.) see on 'tempus tegere,' I. 213.

74-77. *tunicas*, 'coatings'; the interior bark, as distinct from *cortex*, the exterior. Blackmore translates 'their filmy jerkins.' *nodo* is the projecting part, or 'joint,' where the original bud has formed. This bud is removed, and a 'slit' (*sinus*) is cut in the *nodus*, to admit a fresh bud from another tree. *udo*, 'sappy.' For the personification of the tree in *docent* see on l. 52.

78, 79. *rursum* (*av*), 'or again.' In *grafting* the end of a stem is cut off, and the stump is split and kept open by wedges; then the 'graft' (*planta*) is introduced. in *solidum*, 'unto the core' or 'heart' of the wood.

80-82. *et*, instead of a temporal conjunction (*antequam*), is a simple and primitive mode of expression, just as we sometimes say, 'another moment and,' &c. C. compares A. 3. 9 'Vix prima inceptat aestas, Et pater Anchises dare fatis vela jubebat.' The perf. *exit* marks the suddenness of the process, 'shoots up,' as it were, like magic. This perfect is common in old English ballads, e.g. 'he's ta'en her by her lily hand' (*Binnorie*). In *miratur* we have another touch of personification; see ll. 52, 59.

83-108. Again, every sort of tree has its distinct varieties, especially the vine, the diversities of which are innumerable.

84. The *lotus*, or jujube tree, must be distinguished from the water-lily plant of the same name. It is a native of Northern Africa, and bears a sweet fruit, the food of Homer's Lotophagi. *que* = 'or' (disjunctive). So *et...et...pomaque* below, i.e. 'apples, as well as olives,' &c. are not-uniform.' *cyprissis*, a Greek form (*κυπρίσσις*), the Latin being *cupressus*; also note the Greek rhythm of the verse. *Idaëis*, 'of Ida' in Crete, where cypress-trees abounded.

85, 86. *unam in faciem*, lit. 'into one shape,' i.e. 'uniform.' The *in* marks tendency of growth in the young fruit. *orchades*, olives of an oblong form. *radii*, 'rays,' shaped like a weaver's shuttle. The *pausia* was gathered while green; hence *amara*. Columella says these were small highly-flavoured olives, valuable for oil, the *orchades* and *radii* being a larger sort, good for eating.

87. *pomaque*; see above on l. 84. The gardens of Alcinoüs, king of Phæacia, were planted with pears, pomegranates, apples,

NOTES TO THE GEORGICS.

and other fruit-trees (δχναὶ καὶ βοαὶ καὶ μήλα ἀγλαόκαρποι, Hom. Od. 7. 112). *nec surculus idem* means that the trees themselves are of different kinds.

88. *Crustumium* (or *Crustumium*, A. 7. 631) was on the confines of Latium and Etruria, close to the Tiber and north of the Anio.

volemis (or *volaemis*), said to be derived from *vola*, the hollow of the hand; but Servius says it is a Gaulish word. Any large kind of pear, such as 'warden-pear,' may serve in translating.

89. *arboribus*, probably the larger trees to which the vine was trained (1. 2 note). *Arbos* is uniformly distinguished from the vine itself, as in ll. 267, 290, &c. Cp. E. 5. 32 'vitis ut arboribus decori est.'

90, 91. *Methymna* was a town on the north coast of Lesbos; *Thasos* an island off the coast of Thrace; Lake *Mareotis* near Alexandria in Egypt. *albae* refers to the pale green colour of the grapes (C.).

93, 94. *passo*, 'raisin wine'; past part. of *pando*, lit. 'spread out' to dry. *Psithia* and *Lageos* (Λάγειος οἶνος) are Greek wines, of uncertain derivation. *tenuis*, 'subtle' (cp. 'tenuis pluviae,' 1. 82); not 'thin' or 'light,' as appears from its effects.

olim, 'one day' or 'presently.' [*Olim*, from *ollus*, old form of *ille*, is lit. 'at that (distant) time,' whether past or future.]

95, 96. *preciae*, said to be = *praeconae*, 'early-ripe' or 'rather-ripe.' *Rhaetica*, from the Rhaetian Alps (Tyrol). This was the emperor's favourite wine: hence Virgil praises it; yet for all that (*ideo*) it cannot be compared with the famous 'Falernian.'

97. The 'Aminean vines,' said to have been introduced by a Thessalian tribe of that name, were grown chiefly in Southern Italy. *firmissima*, 'full-bodied' and good for keeping.

98. For Mount *Tmolus* see on 1. 56. With *Tmolius* sc. *oïnos*, as in l. 93. *aesurgit*, 'pays homage to,' i.e. yields in excellence; lit. 'rises up to,' in token of respect (E. 6. 66). This 'king' of wines (from *Phanae*, a promontory of Chios) is the same as the 'Ariusian,' which is called 'novum nectar' in E. 5. 71.

99, 100. *Argitis*, probably from its colour (*ἀργός*, 'white'). There were two kinds, *maior* and *minor*, perhaps in reference to size of grape. *tantum fluere*, 'in abundance of juice.' *fluere* = *fluendo*, another instance of free use of the infinitive, borrowed from the Greek; cp. l. 73 and note on 1. 214.

101, 102. *mensis secundis*, coupled with *Dis*, because drinking began at the 'second course,' when libations were poured out to the gods. See description of Dido's banquet in A. 1. 723, &c. bu-

maste, probably from the size and shape of the clusters, like a cow's udder, *βοῦς* and *μαστός*. [Not so likely from the prefix *βου-*, implying largeness, as in *βού-παις*, &c.]

104, 105. **est numerus** = *numerari potest*. **neque enim**, 'nor indeed,' strengthening the statement, as in l. 509. Cp. '*nec requirit enim*,' *A.* 2. 100. The causal sense 'for' was developed later. **aequoris**, 'plain,' i.e. desert; cp. '*aequor*,' l. 50.

107, 108. **violentior** with **incidit**. The comparative implies more than ordinary force. The term 'Ionian sea' was sometimes extended so far as to include the Adriatic, and even the sea on the south-east coast of Sicily.

109-135. *Each tree thrives best in its own peculiar soil; as the willow, the alder, the ash, the vine, the myrtle, and the yew. Moreover each particular country has its own produce—India its ivory, Arabia its frankincense, and the like. Among the rest, Media is famed for the citron-tree, whose fruit is a powerful antidote against poison.*

In l. 52-59 Virgil had touched briefly upon this subject. He now proceeds to treat it more particularly and in greater detail.

111, 112. For the **ornus** (not 'mountain ash') see on l. 71 n., and for **laetissima**, 'most prolific,' the note on '*laetas segetes*,' l. 1. Here the epithet is transferred from the plants to the soil.

113. **aquilonem**, &c. Hence in l. 257 the presence of yew-trees indicates a cold soil.

114, 115. **cultoribus**, the so-called dative of the agent (really, as Mr. Skrine observes, a dat. of advantage, 'tilled for their profit'). Cp. '*Grais habitae*,' l. 16. The sense is 'the remotest parts of the earth brought under cultivation.' The 'tattooed Geloni' were a Scythian tribe, dwelling in the modern Ukraine district, beyond the river Borysthenes (Dnieper).

116, 117. **divisae**, &c. 'Trees (dative) have their several countries allotted to them,' i.e. 'each country has its own peculiar trees.' Aethiopia, as well as India, produces ebony; hence it has been thought that by 'India' Virgil means the East generally. But here his enumeration of the several countries (*Arabes, Geloni, Sabaei*) shows that he intended to be precise. For the **Sabaei** see on l. 57. [*hebenus* (*ἑβένος*) is the Hebrew *hobnim*.] There were two sorts of ebony; the black kind alone was prized.

119. **balsama**, 'balm' of Gilead, a natural product of Arabia. **acanthi**, the acacia, or gum-arabic tree (*Mimosa*), the Shittim of the Bible. There is another **acanthus**, a garden plant, 'bearsfoot,' mentioned in *E.* 2. 45. **bacas** are probably the 'pods' (Kt.).

NOTES TO THE GEORGICS.

120. *lana*, i. e. cotton, called by Herodotus (3. 47. 106) 'tree wool,' *ἐπιον δὲν ἐύλον*, a product of Egypt and India.

121. For *tenuia*, a trisyllable, cp. 1. 397 n. By *vellera* is meant silk, which was supposed to be a vegetable growth, 'carded from leaves.' Silkworms were unknown to the Romans until some 500 years after Virgil's time. The country of the *Seres* (*Serica*) was in the north-west of modern China, bordering upon Eastern Scythia (*trans Imaum*). The Seres brought the silk overland to a point called the Stone Tower (*λίθινος πύργος*), on the borders of Bactriana, whence it was carried westward over the Pamir by Scythian merchants.

122. *Oceano*, not here the fabulous 'Ocean stream' encircling the world, but the real Indian Ocean, as it was then known. The geography of Virgil's time is represented in the map of Strabo (borrowed from Eratosthenes, 200 B.C.). In this map what we know as the southernmost point of India (C. Comorin) juts out in an almost easterly direction into the *Mare Atlanticum*, or *Oceanus*. This explains *extremi sinus orbis*, 'the corner,' or 'nook at the world's end,' *propior*, 'nearer,' in comparison with the Seres, who lay to the north of India and far inland. The coast district of modern China was occupied by the *Sinae*.

123, 124. *aëra vincere*, &c., 'to reach' by shooting, or 'win through' the topmost air of the tree; i. e. to overshoot the tree-tops. The enormous height and size of trees in tropical forests is well known.

125. *non tarda*, 'not slack,' i. e. very expert. The Indians were famed for their skill in archery.

126, 127. *tristes*, 'bitter.' *tardum*, 'lingering' in the mouth. The fruit intended is the citron, valuable for its tonic effects, and also as an antidote against poison; hence called *felix*, 'blessed.' *praesentius*, 'a more effectual' or 'sovereign' (remedy). For *praesens* see on 1. 10.

128. *infecere*, 'have drugged,' sc. *veneno*, in order to make away with the surviving children, and so secure the inheritance for their own. The wickedness of stepmothers was proverbial; hence the epithets *malae*, 2. 282; *iniusta*, E. 3. 33; *terribiles*, Ov. Met. 1. 147; and such expressions as 'novercalia odia,' 'novercales stimuli,' in Tacitus.

129. *miscuerunt*, like 'tulerunt,' E. 4. 61; *dedērunt*, *stellērunt*, &c., also occur. For the mingling of 'herbs and baneful charms' (of sorcery) Mr. Skrine aptly quotes Milton, *Comus*, 525, 696, 'his baneful cup with many murmurs mixed,' and 'thy brewed enchantments.'

[This line is repeated in 3. 283; see Various Readings.] *non innoxia* = 'baneful' (*vitotes*).

130. *atra* combines the two ideas of 'black' and 'deadly.' The rendering 'dark' may serve to express both; cp. 'serpentibus atris,' I. 129. *membris agit*, 'expels from the limbs.'

131, 132. *ipsa arbor*, i.e. the tree, as distinguished from its fruit (*malum*). It resembles the bay-tree, but has a 'different odour.'

133. *erat*, instead of *esset*; i.e. the resemblance is so close that one might almost say 'it was a bay,' were it not for its scent. C. quotes Ovid, *Amores*, I. 6. 24 '*solus eram si non saevus adesset amor*.' Cp. also *A.* 4. 15 '*si mihi non animo . . . sederet, . . . potui*' (instead of *possem*). *labentia*, 'falling off.' The participle, instead of the finite verb (*labuntur*), has a descriptive force. So in describing the symptoms of cattle-plague (3. 505), Virgil instances the '*ardentes oculi*, . . . *attractus ab alto spiritus*.'

134. *ad prima*, 'to the highest degree'; *ἕς τὰ πρῶτα*, Hdt. 6. 13 (C.). We say 'to the last degree.'

animas et ora, &c. = 'the fetid breath of their mouths,' a sort of *hendiadys*; see I. 192 n.

135. *fovent*, lit. 'cherish,' hence applied to medical 'treatment' of a disease (Gk. *θεραπεύειν*); cp. 'ora fove,' 4. 230, 'rinse the mouth,' to keep the breath sweet. *senibus anhelis*, 'the pantings of age,' i.e. as a remedy for asthma.

136-176. *But not all the wealth of Eastern climes can match the glories of Italy. Here no fabulous monsters were ever seen; she has store of corn and wine and oil, horses and cattle, flocks and herds, a fruitful soil and a marvellous climate. No poisonous plants or noxious reptiles infest her borders. Mark too her cities of time-honoured renown, her high-built fortresses, her seas, lakes, and rivers, harbours and breakwaters, her wealth of precious metals. A goodly line of heroes also is hers, of whom the last and mightiest—Augustus Caesar—is even now perfecting his victories in Eastern climes afar. For thee, great land of Saturn, I essay to unseal the springs of sacred lore, and sing through Roman towns the lay of Ascræ's bard.*

136. *silvae*, the citron groves, *terra* being in apposition; but many editors omit the comma, making *silvae* the gen. of respect after *ditissima*.

137-139. The rivers represent the countries through which they flow. The *Hermus*, in Lydia, was famed for its 'golden sands.' *Bactra* (Balkh), the capital of Bactriana on the Oxus, on the Indian frontier. The *Indi* probably represent the north-western part of India,

NOTES TO THE GEORGICS.

watered by the Indus, the Ganges the eastern districts. **Panchala**, an imaginary island of fabulous fertility, off the Arabian coast, here stands for Arabia Felix ('Sabaei,' l. 117).

140-142. The allusion is to the expedition of Jason to Colchis in quest of the Golden Fleece. (See Dict. of Mythology.) **tauri** = *boves*, as in l. 45, 65. Cp. Eur. *Med.* 478, where Jason is described as πεμφθέντα ταύρων πυρπνῶν ἐπιστάτην ζεύγλαισι καὶ σπερούντα θανάσιμον γῆν.

141. **satis dentibus**, not the dat. = *serendis*, but abl. absolute. The order of time is reversed (by what is called ὕστερον πρότερον), since the teeth were sown *after* ploughing. The sense is 'no bullocks have ploughed the soil, *and* no dragons' teeth were ever sown here.'

143, 144. The *Mons Massicus* in Campania was famous for its vineyards.

For the *hiatus* in **oleæ ar̄ | menta** cp. l. 4, 221, 281. The name *Italia* was said to be derived from *ἱταλοί* (*vituli*), 'cattle.'

145. **hinc**, 'from this land comes,' &c. **sese arduus infort**, 'prances with head erect.'

146-148. **Clitumnus** was a river in Umbria. Its pastures were celebrated for a breed of white cattle, and this quality Virgil attributes to their bathing in the stream. White bulls were led in triumphal processions at Rome (l. 217 n.). **sacro** is a regular epithet of rivers, but there was a famous temple of Clitumnus at the sources of the river.

149, 150. **alienis mensibus**, 'in months not its own' (Kt.). **pomis**, either dat. 'for fruitbearing,' or abl. 'with their fruit.' Varro mentions apple-trees in the south of Italy bearing fruit twice a year; Pliny (16. 27) 'vites triferae, quas ob id insanas vocant.' The same was true of figs, especially about Naples, where Virgil was now residing (4. 564).

151, 152. **leonum semina**, 'lion's brood'; from Lucr. 3. 741 'triste leonum seminium.' **aconita**, 'wolfs-bane' or 'monks-hood,' which does however grow in Italy.

153, 154. **tanto**, i.e. 'so large' as in other countries. **tractu**, 'train' or 'trail.'

155-157. **operum laborem** (also in *A.* l. 455), 'works wrought by (human) toil.' Cp. 'bourn labores,' l. 325. **congesta manu**, 'piled by the hand of man.' For the steep-built Italian cities, "piled by the hand of giants for godlike kings of old" (Macaulay), see on l. 485.

158. The Adriatic was known as *Mare Superum*, the Tyrrhene or Tuscan sea as *Mare Inferum*.

159, 160. *Larius* and *Benacus*, the modern Lago di Como and Lago di Garda. *marino*, 'as of the sea.' The repetition of *r* and *l* sounds in this line expresses the roaring of waves. Tennyson speaks of the 'ballad-burthen music' of *Lari maxime* haunting him all the way on his journey from Como.

161. *portus*, the double harbour made by Octavianus, B. C. 37, at the suggestion of Vipsanius Agrippa and called *Portus Iulius*. The two lakes were on the Campanian coast near Puteoli, the *Lucrine* close to the sea, and *Avernus* further inland. These were joined by a canal, and the already existing mound between *Lucrinus* and the sea was strengthened by a breakwater (*claustra*), a passage being left for ships to enter.

162. *indignatum*, 'chafing' at their confinement. So the winds in the cave of *Aeolus* (*A.* i. 55) '*indignantēs . . . circum claustra fremunt.*'

163. *Iulia unda* is the water in the *Portus Iulius*, which echoed with the noise of the sea 'flung back' against the breakwater outside. Or *refuso* may mean 'overflowing' its barrier, like '*Acheronte refuso*,' *A.* 6. 107. *fretis* seems to be used loosely for *aquis*, i. e. of the inner lake *Avernus*, into which the sea would flow through the new channel. [But C. and others understand *fretis* of the passage itself, which might be termed 'the channel of *Avernus*,' because it led into the lake of that name. This is perhaps less probable.]

165, 166. *rivos* and *plurima fluxit* are perhaps metaphorical expressions denoting abundance. [If *rivos* were understood of the 'stream-like threads' of silver in the ore (C.), it would hardly, if at all, differ from *venis*.] But *auro fluxit* may possibly refer to the fact stated by Pliny, that gold was found in the *Padus*. Pliny also mentions gold and silver among other products of the Italian mines. For *plurima*, 'in abundance,' cp. 1. 187. *ostendit* and *fluxit* are present perfects, like *ruperunt* in 1. 49.

167, 168. *Marsos*, a hardy race, inhabiting the Sabine highlands and at one time reported invincible. They belonged to the *Sabellian* or Sabine stock, along with the *Samnites* and others: the latter are probably referred to here as *pubem Sabellam*.

The *Ligures*, on the modern Gulf of Genoa (*Sinus Ligusticus*), cultivated a poor and barren soil; hence *malò assuetum*, 'inured to hardship.'

The *Volsci* were armed with a short *spit*-shaped pike ('*veru Sabello*,' *A.* 7. 655), which the Romans adopted from them for the use of their light infantry. *verutos*, adj., formed from *veru*; another form of the subst. was *verutum*.

169, 170. For the heroes here mentioned see *Roman History* or

NOTES TO THE GEORGICS.

Classical Dictionary. The Decii, father and son, devoted themselves for the army, one in the great Latin war, B. C. 340, the other against the Gauls, B. C. 295. O. Marius defeated the Cimbri and Teutones, B. C. 102. Camillus is chiefly known as the deliverer of Rome from the Gauls, B. C. 390. His son and grandson were also to some extent famous, but the plurals Marios and Camillos are best taken in a generic sense, = 'men of the stamp of Marius and Camillus.' Scipiadus is a Greek patronymic form, Scipiones being impossible in hexameter verse. The two Scipios, both surnamed Africanus from their exploits against Carthage, are called *duo fulmina belli*, 'thunderbolts of war,' in A. 6. 892.

171, 172. The allusion is to the settlement of the Eastern provinces of Syria and Asia by Octavianus after the defeat of Antony at Actium. Indum, as elsewhere, is used vaguely for the nations of the East, and imbellem (like molles in l. 57) is an expression of contempt, not, as some interpret it, = broken by successive defeats. arceibus, 'hills' (as in l. 240), the natural defences of Rome.

173. The legend of Saturnus flying from his son Juppiter and settling in Italy is told to Aeneas by Evander, A. 8. 319. His reign in Latium was identified with the 'golden age' of happiness and plenty. Cp. l. 538.

174-176. tibi = in thine honour. res . . . laudis, i.e. agriculture, which had been held in honour from time immemorial. artis refers to the practice of it. sanctos, 'sacred,' from its associations. There is the same religious feeling here as in 'divini gloria ruris,' l. 168. recludere, 'unseal,' as the first Roman poet of agriculture, though he professes to follow in the steps of Hesiod. Asoraëum, from Ascra, in Boeotia, the birth-place of Hesiod. Cp. 'Ascraeo seni,' E. 6. 70. On the question how far Virgil was really indebted to Hesiod in the Georgics see Introduction, p. 6.

177-225. *Let us now consider various soils and their qualities. Olives will thrive well on marl and gravel, the vine requires a rich and moist soil with a southern aspect. For grazing, lands such as the glades of Tarentum or the meadows about Mantua afford good pasture. A dark crumbling soil or the site of a newly-cleared forest is best for corn; gravel and tufa are good for nothing but to be the haunt of snakes. Some soils are so rich as to combine all these virtues, and will serve for vines and olives, corn and pasturage alike; such is that of Capua and the district that underlies the Vesuvian mount.*

177, 178. ingenium, 'character,' lit. 'inborn quality'; another instance of personification (l. 51, &c.). natura, as in l. 40, 'power' of production. rebus ferendis, dat. 'for producing.'

BOOK II. 171-197.

179-181. *difficiles*, 'churlish'; *maligni*, 'niggard' (C.); *argilla*, 'marl.' For the scansion of *tenuis* see on *tenuia* (l. 121, l. 397).

Palladia. Cp. 'olcae Minerva inventrix,' l. 18. *vivacis*, 'long lived.' Pliny says that the olive will last 200 years. It will grow on the poorest soil and needs little culture (l. 420).

182, 183. *indicio*, dat. of so-called "oblique complement," 'is (for) a token' of the fitness of the soil for the cultivated olive. For *plurimus* cp. l. 166, l. 187 notes.

184, 185. *dulci*, 'fresh' (like 'aquae dulces,' *A.* l. 167) in contrast with the pernicious salt moisture of the 'ager malus,' ll. 238, 247. *ubere*, lit. 'udder' of the cow; an emblem of 'richness' in the soil or its produce. Cp. 'ubere glacie,' *A.* l. 531.

187, 188. *huc*, 'into this (plain),' *liquuntur*, 'trickle down,' *felicem*, transitive, 'fertilising.' Cp. 'battening ooze' in Philips's poem *Cider*. *editus Austro*, 'rising towards the south.' *austro* = *ad austrum* (like 'it caelo clamor,' &c.), but it is really a dat. of the recipient, poetically extended to inanimate objects. *quique*, &c., continues the description from ll. 184, 185, after the parenthesis beginning at *qualem*.

189. *invisam aratri*, because the tangled roots of the fern hamper the progress of the plough.

190, 191. For *olim*, 'one day,' of future time, see l. 94 n., and for *fluentes*, 'yielding juice,' cp. 'tantum fluere,' l. 100. *uvae*, *laticis*, gen. of respect; like 'felices operum' l. 277, 'dives opum,' &c.

192. *qualem*, &c., i.e. the choicest wine, such as would be used in libations. *pateris et auro* = *aureis pateris*, a commonly quoted example of *hendiadys* (ἐν δὲ δύοῖν), where two nouns, coupled by a conjunction, are used for a noun joined to an adjective, or (as in l. 134) to another noun in the genitive case. The effect is to bring out the force of both substantives more distinctly; here, for instance, the costliness of the material (*auro*), as well as the sacrificial act denoted by *pateris*.

193, 194. *ebur*, 'ivory pipe'; the material for the instrument. Cp. 'ebur seraque,' l. 480, 'avena' for oaten pipe, *E.* l. 2, &c., &c. *pinguis*, 'sleek,' i.e. well-fed with the meat of the sacrifices. So Catullus speaks of the 'obesus Etruscus.' *pandis* (from the same root as *pendere*, *pondus*, &c.) is either 'curved' in shape, or 'bending' with the weight of the entrails laid upon it. *reddimus*, 'offer,' lit. 'pay' the gods their due. Cp. 'sacra refer,' l. 139.

195-197. *tueri*, 'keep,' the subject of the sentence, *studium* being the predicate, as in l. 21. *urentes*, 'withering' (l. 77 n.) by their bite. See on l. 379. *culta*, the young trees, here vines and

NOTES TO THE GEORGICS.

olives. *longinqua Tarenti*, like *caerulea ponti*, &c. (C.), 'the distant (plains) of Tarentum.' The Tarentine district was remarkably fertile.

198, 199. After the battle of Philippi, B.C. 42, certain lands in Italy were distributed among the veterans in the army of the victorious triumvirs. Although Mantua had sided with Octavianus, its territory was appropriated along with that of the disaffected Cremona; hence the line (*E.* 9. 28) '*Mantua, vae miserae nimium vicina Cremonae.*' Among the rest Virgil lost his estate, but afterwards had it restored to him by the emperor. (See Introduction to the 1st and 9th Eclogues.)

herboso flumine. Cp. *E.* 7. 12 '*hic viridis tenera praetexit harundine ripas Mincius.*' Its swans are mentioned in the passage referred to above (*E.* 9. 29).

201, 202. The reference is to the 'long days' and 'short nights' of summer.

[*Dēerunt* must be read as a disyllable, but *derunt* is the best spelling.]

203, 204. *ferē*, with *optima (est)*, 'mostly,' i.e. as a general rule. The land is good, if, besides being 'dark,' it is at the same time both 'rich' and 'loose.' The fatness of the soil is shown under pressure (*sub vomere*), but it crumbles when exposed to the air. For *putre*, 'friable' or 'crumbling,' cp. '*putris glæba*,' l. 44.

namque, &c., i.e. this soil is known to be good, *because*, if it is not 'crumbly' by nature, we try to make it so by ploughing.

205, 206. For *aequore*, 'field,' cp. l. 50 n. *tardis*, 'plodding' under the weight of the load they draw. *iuvencis*, either dative or abl. of instrument, since *decedere* involves the idea of 'drawn by the oxen.'

207, 208. *aut unde*, &c., i.e. that land is also good, 'whence,' &c. *iratus*, 'vexed' or 'grumbling' at the waste of so much good land with the timber on it. This idea is continued in *ignava*, 'cumbering' the soil. Cp. '*glæbas inertes*' l. 94, '*segnis carduus*' l. 151.

210, 211. The perfects *petiere*, *enituit* denote instantaneous action (like '*exiit*' l. 81, '*fugere*' l. 330). 'The birds have *already* flown aloft, and the rough plain glistens *at once*.' *rudis*, hitherto 'untilled,' hence 'raw.' *enituit* pictures the fresh glossy appearance of new-ploughed land. The -it is lengthened in *arsi* before *impulso*. Cp. '*tondebāt hyacinthi*' 4. 127, '*abērāt, ipsae*' *E.* 1. 39, '*erit, omnes*' *E.* 3. 97, '*facit aut*' *E.* 7. 23.

212, 213. *nam*, 'for' (on the other hand) some kinds of soil are quite of an opposite character.

ieiuna, 'hungry.' The 'sloping hill-side' makes the matter worse, by draining off all the moisture more rapidly. *casias*, according to Keightley, is 'spurge-flax' or 'mountain widow wail,' a fragrant plant, not to be confounded with the aromatic Eastern shrub of the same name, mentioned in l. 466. *rorem*, sc. *marinum*, 'rosemary.'

214-216. *tofus*, 'tufa' or 'rotten-stone,' a kind of porous sandstone, common in Italy. *chelydria*, 'water-snakes' with hard scales like the shell of a tortoise, hence the name ($\chi\acute{\epsilon}\lambda\upsilon\varsigma$, $\epsilon\delta\omega\rho$). *oreta* = *argilla*, 'marl,' as in l. 179. Snakes were popularly supposed to eat it, though *exesa* need mean no more than 'scooped out.'

negant, 'proclaim' or 'boast' that no other soil is so good for them; a poetical way of saying that tufa and marl are the favorite haunt of snakes.

217. The 'thin mist and flitting vapours' are evaporated from a soil naturally moist, and hence rendered fertile. This is particularly to be observed in the Campanian district of which the poet is about to speak (Kt.).

218. *viridis*, in apposition with the subject, instead of with *se*, 'which ever green clothes itself,' &c. [For the MS. reading *viridi* see Various Readings.]

220. *scabie et robigine* = 'scarf of rust,' i. e. produced upon the iron by rusting. (See l. 192 n.)

221, 222. *laetis* (l. 1 n.) and *intoxet* describe the luxuriance of the vines which cover the supporting elms as it were with a thick web of foliage. *oleo* may be abl. 'in oil,' or dat. 'for oil.' [With the other reading *oleae* (gen.) cp. 'fertilis uvae,' l. 191.]

223. *facilem*, 'kindly,' the opposite of 'difficiles,' l. 179. In this word, as well as in *patientem*, we have a further instance of personification (l. 51 n.).

224, 225. *Vesuvo*, adj., another form of *Vesuvius*. The soil is a light loam produced by decomposed lava (K.), and is remarkably fertile. *Clanivus*, the river for the district (cp. l. 137). The town of *Acerrae* suffered from its inundations, hence *non aequus*. *vacuis*, 'desolate,' i. e. thinly peopled, not (as some take it) 'depopulated' by the floods. So Juvenal speaks of 'vacuis Cumis,' 'vacuis Ulubris' (3. 2, 10. 102).

226-258. *How to test the qualities of various soils. To tell a stiff from a loose soil, sink a pit, and see whether all the earth, when replaced, will go into the hole again. A salt soil is known by straining water through and testing it, a rich one by handling. Moist soils produce rank herbage, heavy and light declare themselves*

NOTES TO THE GEORGICS.

in weighing ; the colour of a soil is plain to view. Cold soils may sometimes be known by the presence of fir-trees, yews, and ivy.

228. *si requiras*, 'if you want to know.' The *apodosis* is *capies*, &c., l. 230. *supra morem*, 'above the average' (C.).

229. *Lyæo*, a name of Bacchus, as the 'releaser' from care and trouble (*Λυαῖος* from *λύω*).

231, 232. *in solido*, 'where the ground is firm' and level, hitherto unbroken. *harenas*, 'soil' generally. Cp. i. 105.

233-235. *derunt*, 'fall short,' sc. *harenæ*. For the spelling see l. 200 n. *uber*, 'land,' but implying fertility (l. 185 n.). *negabunt*, 'refuse,' another instance of personification. *scrobibus*, plural for sing., properly a trench, here 'the pit' (*puleus*). *superabit = supererit*. Cp. i. 189.

236, 237. *cunctantes*, *crassa*, *validis* are emphatic, expressing the labour exercised in tilling a stiff clay soil. 'Stubborn clods, stiff ridges, and sturdy oxen.' *Proscissio* was the technical term for the first ploughing. See note on i. 97.

238, 239. *quæ perhibetur*, &c., 'what is commonly termed bitter' or 'sour' land. *frugibus*, dative, 'for fruits' generally, not corn crops alone. *mansuescit* (borrowed from *Lucr.* 5. 1368), a metaphor from taming wild animals. Cp. 'feros fructus mollite colendo,' l. 36.

240. Just as a man descended from noble ancestors may bring discredit upon his 'race' and family 'name,' so vines and fruit-trees, grown on such a soil as this 'degenerate.' *nomina* = 'character' or 'quality.'

241, 242. *specimen*, 'token' or 'proof' of its nature. *spisso vimine*, 'of closely woven twigs.' *qualos colaque* are one and the same thing; the *quali* were 'baskets' used for various purposes, *cola* (also of wicker-work) were 'strainers' for the new wine, as it spouted from the press. *fumosis tectis*, where they had been hung up to dry. So in i. 175 the wooden materials for the plough are put to season in the smoke.

243-245. *huc*, 'into these,' let the earth be cast and trampled down. *ad plenum* is commonly rendered 'till the strainer is full' (C.). But this does not suit *calcentur*, since the basket is not *filled* by the treading process, and the experiment would answer just as well if it were but partly full. Better translate 'thoroughly,' as we say 'to the full,' i.e. abundantly, &c. Cp. 'copia manabit ad plenum,' *Hor. Od.* i. 17. 15. *eluctabitur*, 'ooze out.' For *scilicet* see on l. 61, i. 282. Here it is equivalent to 'you will find.'

BOOK II. 228-264.

246, 247. *manifestus*, adverbial, 'will plainly tell the tale.' *tristia* marks the effect of *torquebit* (by *prolepsis*), 'will twist awry the mouths of those who taste it,' i.e. distort them into an expression of disgust. Cp. *Lucr.* 2. 201 (of wormwood) '*pertorquent ora sapore.*' [For the other reading *amaror* see Various Readings.]

248-250. *denique*, 'in fine,' i.e. 'to be brief' (C.). Or 'as a final (conclusive) test.' *iactata*, 'worked' or 'kneaded.' *habendo*, 'in the handling.'

251-253. *ipsa* = 'naturally,' without cultivation. *iusto*, 'than is proper,' i.e. '*too* luxuriant.' *mihi*; here, as in I. 45, the poet identifies himself with the farmer. *primis aristis*, because at this stage, if the growth is too strong, the corn is apt to run to straw instead of ear (C.). Hence in I. 112 the farmer is advised to 'graze down the young corn-blades' to prevent this.

254, 255. *tacitam*, adverbial (I. 246) = without needing any further test. *promptum*, 'easy.' *oculis* is better taken as abl. after *praediscere* than as dat. after *promptum*. The *prae* means 'at first sight,' i.e. before testing it.

256. *cui* (*trivi*), 'any' particular soil. [Not a double question, since Virgil is asking only 'what colour?' not 'what soil?' (K.).] *sceleratum frigus*. Mr. Skrine aptly translates 'the rascal cold,' to mark the personification implied in *sceleratum*.

257, 258. Cp. I. 113, where yews are said to 'love the north-wind and the cold.' This last-named test of a soil from the natural growth of trees upon it is after all the most trustworthy.

259-267. *In preparing your vineyard break up the ground and trench it well, to let the free air and frost do their work upon it. It is well too to have the same soil for the nursery and the vineyard, and the same aspect for your vines when transplanted. On level ground plant closely, on hill-slopes farther apart; but always in regular lines, like the ranks of a legion in battle array.*

260-262. *excoquere*, 'bake,' by exposure to the sun. Cp. I. 65 '*glabas...pulverulenta coquat maturis solibus aestas.*' *magnos montes* implies that the farmer must not shrink from any amount of labour; he must be prepared to plough up whole 'mountain-sides' if necessary. The repeated *ante* marks the importance of doing everything in good time. *supinatas*, 'upturned' by the spade (I. 264). The soil must be exposed to cold as well as heat,—'*bis quae solem, bis frigora sensit,*' I. 48.

263, 264. *id*, viz. the crumbling of the soil; see on I. 204. *ourant*, 'make their business,' i.e. 'effect' it. *labefacta* is proleptic (I. 246), expressing the effect of *movens* = 'loosen by stirring.'

NOTES TO THE GEORGICS.

265. *si quos . . . fugit*, lit. 'whom no carefulness escapes,' i.e. 'who take every possible precaution.' By using the indicative Virgil implies that he has actually known such men.

266, 267. *ante* = in good time, as above, l. 259. *similem . . . et* = 'like . . . as,' i.e. a plot for the nursery like that to which the vines are to be transplanted. *Ac* or *atque* is the usual word in this construction. *prima seges*, 'the young crop' or seedlings. *arboribus*, as elsewhere, are the 'supporters' of the vine. Cp. l. 89. *digesta feratur*, 'may be removed for planting out' or 'transplanted.' The order of things is reversed (*ὑστερον πρότερον*): see l. 141 n.

268. *semina*, the 'young vines'; hence a nursery was called *seminarium*. *matrem*, the earth. The sense is, 'lest the nurslings take unkindly to the (new) soil, if you make a sudden change.'

269. *caeli regionem*, 'quarter of the sky'; the object being to make the vines face the same point of the compass in the vineyard as they had done in the nursery.

270, 271. *quo modo* = *eum modum quo*, and the same with *partem* and *terga*. *restituant*, 'reproduce.' *axi*, 'the north' pole, which is the only one visible in the heavens to us. The tree is supposed to face the south and turn its back to the north; hence *quae terga*, &c. = 'that side which, as a back, it turned' (C.).

272. *adeo . . . est*, 'so strong is the force of habit in the young.' *in teneris*, lit. 'in the case of young (plants),' like 'tenera in herba.' 1. 112. Cp. Luke 23. 31 'If they do these things *in a green tree*, what shall be done *in the dry?*'

273, 274. In his choice of plain or hillside for a vineyard the grower must take into account the climate, character of soil, and other circumstances. *metabere*, 'mark out' (measure) as a site. *densa*, indefinite neuter adj., 'plant close'; or sc. *semina*. *in denso*, &c., either (1) take *denso* with *ubere*, 'in a close-planted rich soil' (l. 234 n.) Bacchus is not less productive'; or (2) take *in denso* separately = 'when close set' (like *in teneris*, l. 272, or sc. *loco*, 'on close planted ground'), and *ubere* with *segnior*, 'not slower in productiveness,' i.e. 'not less productive.' The former is the more natural construction, the chief objection being that *denso* as an epithet of *ubere* ought to mean a 'close' or 'stiff' soil (C.), not 'thickly planted.' But perhaps its context with '*densa sere*' makes this latter rendering possible here. For *Bacchus*, 'the wine-god' = vine, cp. l. 228.

276. *oölles supinos*, 'upland downs' (K.). Cp. 'Tibur supinum,' Hor. *Od.* 3. 4. 23, and 'supinatas,' l. 261.

277. *indulge ordinibus*, 'give room to your rows.' *nec aëstius*

BOOK II. 265-287.

= 'all the same,' i.e. notwithstanding your allowance of space, be as scrupulously accurate as if the vines were set closely. in *unguem*, 'to a nicety,' or 'exactly'; a metaphor from passing the nail over joinings in marble to test accurate fitting.

278. *arboribus*, the supporters of the vine, as in l. 267 and elsewhere. *secto* . . . *quadret*, 'let each avenue (or 'alley') with drawn line exactly tally' with the others. *quadret* does not (as some suppose) describe a main path (*via*) drawn at right angles to smaller paths crossing it, but simply implies regularity and symmetry. The particular *kind* of order is described in the following lines (279-284).

279, 280. This illustration (familiar to Roman readers after the late wars, and especially to the veterans who had been settled on various farms, l. 198 n.) is drawn from a legion with its cohorts and maniples in open order on the battle-field. This order was termed 'quincuncial,' from the figure on a die ♠:♠ called a *quincunx*. When extended it assumed this form:—



longa explicuit, 'has deployed in long line' from the *agmen*, 'column,' or marching order, into the *acies* or 'line' of battle.

281-283. *fluctuat*, &c., 'waves with the gleam of bronze,' from the reflected light. For the metaphor in *renidenti* (lit. 'smiling') cp. Hom. *Il.* 19. 362 γέλασσε δὲ πᾶσα περὶ χθὼν χαλκοῦ ὑπὸ στεροπῆς, also imitated by Lucretius, 2. 325 'totaque circum aere renidescit tellus.' *dubius* . . . *armis*, 'the war-god hovers in suspense between the two armies,' waiting to begin the conflict.

284. *omnia*, 'all the vineyard.' According to the text this forms the *apodosis* to the simile introduced by *ut* (l. 279), 'so let your vineyard,' &c. [In some editions a colon is put after *quadret*, and a full stop after *armis*, making the simile refer back to ll. 277, 278.] *viarum* is best taken with *numerus*, lit. 'equal regularity of avenues,' i.e. 'equal and regular avenues' (C.). *Numerus*, with its adj. *numerosus*, often denotes symmetry, regular order, and harmony.

285-287 *animum inanem*, 'idle fancy.' Cp. 'vacuas mentes' 3. 3. The object of this arrangement is not merely to please the eye of a casual observer, but to serve a practical purpose; viz. the equal distribution of nourishment from the soil to every tree, and the allowance of free space for the branches to grow in.

NOTES TO THE GEORGICS.

288-314. *A shallow trench will serve for vines, but their supporters, especially the oak, are deeply rooted. Avoid a western aspect, plant no hazels among your vines, spare the topmost shoots, and do not prune with a blunt knife. Lastly, do not set olive-trees in the vineyard, lest a fire break out and destroy the vines.*

288, 289. *fastigia*, 'depth,' properly 'height' (as of a roof, *A.* 1. 438), only viewed in the reverse or downward direction. The average depth for vines was about $2\frac{1}{2}$ feet. *ausim* (*E.* 3. 32), also *faxim* and *faxo* (*A.* 9. 154), were retained in common use from the old fut. perfect and perf. conjunctive forms in *-sim* and *-so*, corresponding to the Greek σ (sigmatic) aorist. Similarly *curassim*, *levassim*, *iusso*, *adempso*, &c.

290. *altior*, as well as *penitus*, must be taken with *defigitur*, 'strikes deeper down.' *terrae*, locative, like *humii*, *ruri*, &c. (*K.*). So 'terrae infodiunt,' *A.* 11. 205. *arbos* is here clearly distinguished from the vine. Cp. 11. 267, 278 n.

291, 292. For *aesculus* see on 1. 16; for the pl. *Tartara*, 1. 17 n., and for its supposed position in the earth's centre 1. 243. The "tap-root" of the oak descends perpendicularly to a great depth, and with the horizontal spreading roots enables the tree to retain its position and resist the violence of winds and storms.

294, 295. *nepotes*, 'posterities.' *volvens*, either 'seeing roll on,' like 'condere soles,' *E.* 9. 52, or 'passing through' in succession (*K.*). Cp. 'tot volvere casus,' *A.* 1. 9. *vincit* = 'outlasts,' i.e. by outliving them. This is from *Lucr.* 1. 202 'multaque vivendo vitalia vincere saecula.'

296, 297. *tum*, 'next,' resuming the description from 1. 292. *media ipsa*, 'with its central bulk' (*C.*). *ipsa* is the main trunk, as distinguished from the branches. *umbram*, for the boughs which make the shade, as in 1. 157.

298-300. *Columella* says that there is no fixed rule as to the aspect of vines, and that authorities were divided on this subject. *corulum*, &c. The hazel by its spreading roots absorbed nutriment from the vine; hence *Pliny* says '(vitis) odit corulum.' *flagella summa*, 'the topmost shoots.' *arbore* here refers to any tree, not the supporters of the vine only. The practice is noted as exceptional ('haud dubitat') in 1. 29.

301, 302. *tantus amor terrae*; hence the shoots are less vigorous when further removed from the parent soil. *insere* here = *inter-sere*, 'plant among' your vines as supporters. Then follows the reason why, introduced by *nam*. [For the other reading *olea* and its interpretation see list of Various Readings.]

303, 304. *incautis pastoribus*, abl. absolute, 'through the carelessness of husbandmen a fire breaks out.' *pastoribus* is used generally of men working in the vineyard. *pingui*, 'oily,' and therefore inflammable.

306-308. *caelo*, 'skywards.' For the construction = *ad caelum*, see on l. 188; here the *dedit* makes it plainer. The perfect is like '*ruperunt*,' l. 49 n. *secutus*, 'running along,' as in l. 361. So '*flammis sequacibus*,' 'spreading flames,' *A.* 8. 432. *ruit*, 'sends up.' *Ruere* expresses violent motion either upwards or downwards: in l. 145 '*cumulos ruit*' meant 'levels the ridges.'

310, 311. *a vertice*, 'from above': cp. '*ingens a vertice pontus*,' *A.* 1. 114. *glomerat*, 'masses' (l. 323). *ferens* (unless it governs *incendia*) means a 'favouring' or 'fair' wind, as in *A.* 3. 473; 4. 430 '*ventosque ferentes*.' So in Greek *ἐνίπορος ἀνεμος* (C.).

312, 313. *huc ubi*, 'in such an event,' sc. *contigerit* or *acciderit*. C. notes this ellipse as unparalleled. *a stirpe*, &c., 'they (the vines) have no strength (to recover) from the stock' upwards. *que* = 'nor' (disjunctive) after the *non*. Cp. '*pomaque*,' l. 87, and note on l. 84. *caesae*, 'cut off' at the burnt stock. *similes* = 'as before.'

314. *infelix*, 'barren.' Cp. the opposite '*ramis felicibus*,' l. 81. *superat* = *superest*, as in l. 235. Cp. *A.* 3. 339 '*Quid puer Ascanius? superatne?*'

315-345. *Plant your vines in spring, when the winter frosts are over, or else in late autumn. But spring is the season of generation and increase, when the earth teems with produce, birds pair, and plants put forth bud and leaf. Surely 'twas in spring-time that the new world had its birth. Without this respite of mild weather all young life must perish.*

315, 316. *tam prudens*, &c., 'no one may (or 'can') be so wise as to persuade' you, i.e. 'let no adviser, however wise, persuade you.' *Borea*, as the order shows, is to be taken with *rigidam*, 'stiffened by the North-wind's breath.' *moveri*, lit. 'that it is,' i.e. '*should be stirred*,' instead of the usual active construction *movere*, which some MSS. read. See Various Readings.

317, 318. *semine iacto*, 'when the plant is set' (Kt.). Cp. ll. 268, 302, but *iacto* = *posito*, as applied to *plants*, is rather strained. *concretam*, sc. *gelu*, 'frost-bound.'

319, 320. *rubenti*, sc. '*floribus*.' *candida avis* is the stork (*ciconia*), which visits Italy in the spring, and feeds on snakes. Cp. Juv. 14. 74 '*serpente ciconia pullos nutrit*.'

321, 322. *prima* . . . *frigora*, i.e. about the end of October. For *rapidus Sol* see on l. 424. Here the epithet is specially appro-

NOTES TO THE GEORGICS.

priate to the shortening days of autumn, when the sun's course is swiftly run. Cp. l. 481. *hiemem*, the winter signs of the Zodiac, which the sun is now entering.

323, 324. *adeo*, emphatic, 'tis spring that,' &c. See notes on l. 24, 287. *genitalia*, 'generative.' See the passage in *Lucr.* l. 10, beginning

'Nam simul ac species patefactast verna diei
et reserata viget *genitabilis* aura Favoni,' &c.

325, 326. The allusion is to the old myth of Juppiter (the sky) wedded with his spouse the Earth and descending upon her in fertilising showers. Cp. *E.* 7. 60 'Iuppiter et laeto descendet plurimus imbri,' and *Lucr.* l. 250 'pater aether in gremium matris terrae praecipitavit.'

327. For the combination *magnus . . . magno* cp. l. 190; 'mingling in his might with her mighty frame.'

328. *avia virgulta*, 'pathless brakes' (C.), i. e. sprays in the pathless woods.

Compare the lines in Thomson's *Spring* on the 'Passion of the Groves':—

'When first the soul of love is sent abroad
Warm through the vital air, and on the heart
Harmonious seizes, the gay troops begin
In gallant thought to plume the painted wing.
. Every copse
Deep tangled, tree irregular, and bush
Bending with dewy moisture, o'er the heads
Of the coy quiristers that lodge within,
Are prodigal of harmony.'

330, 331. *laxant sinus*, &c., 'unbosom themselves to,' or 'under the influence of (*abl.*) the warm airs.' Cp. l. 44. *sinus* keeps up the metaphor from *gremium* in l. 326. *superat*, 'abounds'; cp. 'superant fetus,' l. 189. Lucretius, speaking of the new-formed world (5. 806) says, 'multus enim calor atque umor superabat in arvis.'

332-334. *in soles*, 'to meet (and welcome) the suns.' The plural indicates daily suns. Cp. l. 393, also 'lunas,' l. 424. For *pampinus* see note on l. 364. *actum caelo*, 'bursting' (lit. 'driven' like a bolt) 'from the sky.'

336-339. *non alios*, i. e. than spring days. It was spring time and no other, when the infant world began. *parcebant*, 'refrained,' or 'forbore to blow.' Cp. 'parce metu,' *A.* l. 257.

340, 341. *lucem hausere*, 'drank in the light,' a bold expres-

sion, but, as Keightley observes, light was poetically regarded as a fluid. Cp. 'liquidi ignis,' *E.* 6. 33. *ferrea*, because inured to labour, the pervading idea of the Georgics. Cp. 'durum genus,' *I.* 62. [For the reading *torrea* see Various Readings.]

342. The stars were regarded as animals, whose pasture-ground was the sky' ('*polus dum sidera pascet*,' *A.* 1. 608). Hence *immisceae*, 'turned into,' like beasts for grazing. Cp. *Ov. Met.* 1. 73

'*Neu regio foret ulla suis animantibus orba,
astra tenent caeleste solum formaeque deorum.*'

343-345. The subject (influence of spring on growing plants) is here resumed after the digression upon the creation of the world at this season. *res tenerae*, 'young products.' *laborem*, 'hardship,' induced by extremes of heat and cold, had they not this resting time of spring allowed them. *quies*, 'respite,' as in *A.* 4. 433 'requiem . . . furori.' For the hypermeter *calorem(que) inter*, cp. *I.* 69, *I.* 295; also note the position of *inter* after its case. *exciperet*, 'take in charge,' as the nurse does a new-born infant.

346-370. Furthermore, give your plants manure and plenty of earth: drain the soil with stones or shells or potsherds. After planting, hoe and plough the vineyard; provide poles and props to support the vines. While the vine is young and tender, spare the knife; afterwards you may prune rigorously.

This part is borrowed, with variations, from a botanical treatise by Theophrastus, who flourished in the 4th century B.C.

346, 347. *quod superest*, 'to continue,' a Lucretian expression, like '*nonne vides*,' *I.* 56, 'contemplator,' *I.* 187. *promes*, 'plant,' sc. *terra*, as in 4. 131 '*lilia verbenasque premens vescumque papaver*.' *virgulta*, trees in general, not vines alone. *memor occule* = 'be sure to cover,' a translation of Hesiod's *μνημῆνος*. Cp. *I.* 167.

348-350. *lapidem . . . conchae*, 'porous sandstone and rough shells' (*δοτράκων* in Theophrastus). *halitus*, 'vapour,' lit. 'breath,' *animos tollent*, 'will take heart,' another instance of personification (*II.* 51, 52 n.). *iam* (*ἤδη*), 'before now,' i.e. 'sometimes.'

351-353. *super*, adverb, 'over,' not flat, but set at an angle, to avoid crushing the plants (*Kt.*). *ad*, 'against,' lit. 'as regards.' For the Dog-star see on *I.* 217. *hiulca siti*, 'gaping with thirst,' expresses the effect of *findit* (*prolepsis*). *hoc . . . hoc* refer to the same thing, viz. the protection of plants, whether by a stone or a tile.

354, 355. *seminibus*, as in *II.* 268, 317. *diducere*, 'loosen,' lit. 'draw apart.' *capita*, 'the roots.' So Aristotle uses *κεφαλῇ* for

NOTES TO THE GEORGICS.

βίλα. *iactare*, 'wield' or 'swing.' The *bidens* was a heavy two-pronged 'hoe,' used like a pickaxe (Kt.).

356, 357. *presso* (l. 203), 'deep-driven.' *exercere solum*, like 'exercet tellurem,' l. 99, all implying hard and effective labour. *flectere*, i. e. up and down and then across the rows of vines (l. 277, &c.).

358, 359. *hastilia*, 'wands' or 'poles,' like spearshafts. *aptare*, 'shape' for use. *sudes furcasque*, 'forked stakes' set in the ground, the *calami* and *hastilia* being laid horizontally in the clefts. Along these the young vines were trained, till they grew high enough to reach the branches of their supporters.

360, 361. *viribus*, &c., 'by whose support they may learn to climb.' *tabulata*, 'stories' or successive stages of the elm-branches, along which the vines were trained to 'run.' For *sequi* see on l. 306.

364. *palme* is the 'shoot' when just fit for bearing; while quite young it was called *pampinus* (l. 333). *laxis* . . . *habenis*, 'launched on the void (of air) with loosened rein,' a metaphor from chariot-racing borrowed from Lucr. 5. 786 'per auras crescendi magnam immissis certamen habenis.' per *purum*, sc. *aera*, like 'in vacuum,' l. 287. Cp. Hor. *Od.* 1. 34. 7 'per purum tonantes egit equos.'

365, 366. *ipsa*, the vine as distinguished from its leaves (cp. l. 297). *inter legendae*, 'picked out here and there.' Quintilian, *Inst. Orat.* Bk. II, refers to this passage, when warning teachers not to be too severe with young children, just as rustics 'frondibus teneris non putant adhibendum esse falcem, quia reformidare ferrum videntur.'

368-370. *exierint*, 'have shot up.' Cp. 'exiit ad caelum,' l. 81. *denique* = *demum*, 'then and not before.' *exerceo imperia*; see note on 'imperat arvis,' l. 99. *fluentes*, 'straggling' (Kt.).

371-396. *Fences must be made to keep out cattle, roes, and buffaloes, sheep and goats, whose bite is very mischievous. This is why the goat is everywhere sacrificed to Bacchus, in Italy now, as by the Athenians of old; when the yearly festival comes round, and Bacchus is invoked to bless the vintage. To him let us ever pay due honour, with festal hymns and offerings.*

371, 372. *tenendum* = *arcendum*, 'must be kept out.' *imprudens laborum*, 'inexperienced in' or 'unused to hardships' or 'trials.'

373. *super*, 'besides.' Cp. *A.* 1. 29 'his accensa super' = *in-super*. *indignas*, 'severe.' *Indignus*, like our 'unworthy,' means

BOOK II. 356-386.

both 'undeserving' and 'undeserved'; hence the idea of harshness or cruelty.

374, 375. *uri*, 'buffaloes' of Italy. The name was given by Caesar, *B. G.* 6. 28, to a large wild ox (*Urochs*) in the Hercynian forest, now the Harzwald. *sequaces*, 'persecuting,' cp. *E.* 2. 64 'florentem cytisum sequitur lasciva capella.' *illudunt*, 'make it their sport,' doing wanton mischief. Cp. 1. 181.

376. *frigora concreta pruina*, from *Lucr.* 3. 20 '*nix acri concreta pruina*.' The general sense is 'the hoar frost's stiffening cold,' but the expression *frigora concreta*, representing the 'cold' itself as 'congealed' by the frost, will hardly bear examination.

377. *gravis inoumbens*, 'smiting heavily' (C.). Cp. '*saxosusque sonans Hypanis*,' 4. 370, and see note on '*tarda volventia*,' 1. 163. *scopulis* are the rocky slopes or terraces, on which the vines were planted; cp. '*apricis saxis*,' 1. 522.

378, 379. *illi*, probably dative, sc. *frondi* (1. 372). The saliva of the goat was believed to be poisonous. Cp. 1. 196. *Stirps* is masculine in Virgil when it means a tree stem, feminine when used of a race of men, as '*antiqua Teucrorum a stirpe*,' *A.* 1. 626.

380, 381. The same reason, probably not the real one, is given by Ovid, *Fast.* 1. 357. The Greek name *τραγῳδία*, 'goat-song,' to which Virgil here alludes, and apparently ascribes to the sacrifice of a goat to Bacchus, had its origin either from the custom of giving a goat as a prize in the dramatic contests, or (more probably) from the Satyr-like appearance of the actors dressed in goat-skins. *ineunt proscænia*, 'are brought on the stage,' the *προσκήνιον* being in front of the *σκηνή* or background.

382. *ingeniis*, men of genius or 'wits.' (See Various Readings.) The words *pagos et compita* recal the Italian *Paganalia* and *Compitalia*, festivals held in the 'villages' and at the 'cross-roads'; but Virgil is doubtless alluding to the Athenian rural Dionysia (τὰ κατ' ἀγρούς) and the *κωμῳδία*, 'village-song' or 'comedy.'

383, 384. *Thesidae*, 'children of Theseus,' an ancient king of Athens, hence = 'Athenians.' *unctos . . . utres*; in allusion to the game of *ἀσכולιασμός* (from *ἀσκός*, 'wine-skin') at the Dionysia, in which the rustics danced upon goat-skins smeared with oil and filled with wine. The successful dancer carried off the skin as a prize.

385, 386. The *Ausonii* were properly a tribe of Southern Italy, but here represent 'Italians' generally. The supposed origin of the Romans from Trojan settlers under Aeneas—'genus unde Latinum,' &c. (*A.* 1. 6)—is of course the subject of the *Aeneid*. *incomptis*, 'uncouth,' probably in reference to the old national Italian metre

NOTES TO THE GEORGICS.

called the 'Saturnian.' Horace alludes to it as the '*harridus numerus Saturnius*.' At the harvest and vintage festivals the rustics assailed each other with coarse jests and raillery, couched in rude metrical dialogue, known as 'Fescennine verses.' Cp. Hor. *Epist.* 2. 1. 145

'Fescennina per hunc inventa licentia morem
versibus alternis opprobria rustica fudit.'

387-389. ora, &c., 'masks of hollow bark,' perhaps of cork (l. 453), made to look as hideous as possible. ocella, 'little faces' of Bacchus, hung on branches of trees. As the wind turned them about in all directions, they were supposed to make every part of the vineyard fertile (l. 392). Hence mollia may possibly mean 'waving' in the wind, as in *E.* 4. 28 and elsewhere; but C. is very likely right in referring it to the mild and gracious expression of the god's face. See illustration in Smith's *Dict. Ant.* s. v. OSCILLUM. For derivation of mollis see note on l. 12.

391, 392. ocomplentur, 'teem,' sc. *frugibus*. honestum, 'comely,' Dryden, in *Alexander's Feast*, literally renders it 'his honest face.'

393, 394. dioemus honorem, 'chant hymns' in his praise. Honor is commonly used in connexion with religious worship, as of offerings laid upon an altar, *A.* 1. 53. lanoes, either 'chargers' loaded with meat offerings (l. 194 n.), or 'dishes' of fruits in season (K.). The liba were 'cakes' of meal, kneaded with oil and milk and honey; they were the regular offerings to Bacchus and Ceres.

395, 396. ductus, emphatic, 'led,' not dragged, which was considered unlucky (C.). columnis. Hazel spits are suggested on the same principle which led to the sacrifice of the goat (l. 380), because the hazel was said to injure the growth of the vine (l. 299). [*Columnus* comes by metathesis from *corulinus* (*corulinus*), the adj. of *corulus*.]

397-410. The vinedresser's labour is never ending. All the year round he is constantly employed in breaking up the soil, lopping boughs, pruning and tying the vines. After all is done, he must still use the hoe and live in fear of storms.

397, 398. alter, i.e. besides what has been already prescribed. cui numquam, &c., lit. 'which never has enough of exhaustion,' i.e. is never satisfied so as to exhaust its requirements. The neuter part. exhausti = a substantive (*exhaustionis*), like 'ante expectatum,' 3. 348, 'servantissimus aequi,' *A.* 2. 427; and labor is itself personified as a hard master, whom no amount of work can satisfy.

399, 400. scindendum, 'broken up' with the plough and (probably) with the teeth of the hoe as well. The back (versale)

of the hoe was used to break the clods after ploughing. See on *videntes*, l. 355.

401. *nomus*, chiefly the 'plantation' (*arbusum*); but the vines themselves had also to be pruned of superfluous leaves to admit the sun and air. In *E.* 2. 70 the 'half-pruned vine and leafy elm' are noticed as a sign of bad husbandry.

401, 402. *actus in orbem*, lit. 'driven in a circle,' i. e. perpetually recurring. 'The circling year rolls round upon its own tracks.' *atque* = 'even as' (C.), the copula implying that the farmer's toil recurs *with* the recurring year.

403, 404. The sense of *iam olim* seems to be defined by '*iam tum*' below, 'already, at *what* time . . . *then* at once,' &c. *olim*, = *illo tempore*, may be used indefinitely of time past or future: see on l. 94. *posuit*, 'has shed.' *honorem*, because the leaves are the 'glory' or ornament of the trees. 'When the North-wind has shattered the leafy honours of the forest.'

406, 407. Saturnus, as the god of husbandry, was represented with a pruning-knife in his hand. *relictam* is generally explained to mean that the pruner constantly returns to the vine which he has 'just left.' But 'forlorn' (if *relictam* by itself can mean this) would be a more poetical translation, as expressing pity for the vine under the ruthless 'persecution' (l. 374 n.) of the pruner. *angit putando*, 'prunes into shape,' a metaphor from clay moulded by the potter. For *putare* see note on 'putator,' l. 28.

408-410. All necessary work in and about the vineyard should be done in good time; only do not gather your grapes too soon, but give them time to ripen on the tree.

devecta, 'cart away,' as in l. 207. *sarmenta*, the 'prunings' of the vines. *vallos*, 'props' (l. 359), which must be protected from the weather when no longer in use. *metito* = 'gather' grapes, properly applicable to corn crops; cp. '*segetem*,' '*satio*,' of vines (411, 319). *Messis* is used even of honey in 4. 231.

Note the strong imperative forms in -*to*, borrowed from laws = 'you shall,' or 'you must.' Cp. '*nutritor*,' l. 425.

410, 411. *umbra*, of the vines or elms, or both (l. 401 n.). This dressing had to be done in spring and autumn. For *segetem* see above on '*metito*.' *herbae*, weeds of all sorts, including 'briars.'

412, 413. *uterque labor*, i. e. of dressing and weeding. *laudato*, &c., 'praise,' if you like, other people's large farms, but cultivate a small one yourself. Hence *laudare*, like *ἐπαινεῖν*, came to mean 'decline with thanks.' So Hesiod, *Opp.* l. 34. says *οὐδ' ὀλίγην αἰεῖν*, *μεγάλη δ' ἐνὶ φρονίᾳ θέσθαι*. The labour is so great that even a small farm will tax the farmer's energies to the utmost.

NOTES TO THE GEORGICS.

413-415. The 'broom,' 'reeds' and 'withies,' were used for tying the vines to their supporters. Cp. 1. 265. For the form *salicti* see on 1. 13. *cura* refers only to the task of cutting, since the willow grows wild (*inculti*).

416, 417. *reponunt*, 'put aside,' i.e. need it no longer, or 'have done with' it.

canit, &c., 'sings over his rows now completed.' *extremus*, 'at the end' of his task. *antes* is an old military term.

418, 419. *tamen*, 'still,' after all is done; cp. 1. 118. *sollicitanda*, 'must be stirred' with spade or hoe (1. 399), and afterwards pulverised. Columella (11. 2) says '*pulverationem faciunt, cum omnis glabella in vineis refringitur et resolvitur in pulverem.*'

For Juppiter of the weather see on 1. 418; also cp. '*malus Juppiter*,' Hor. *Od.* 1. 22. 19. *uvis*, either '*by* the grapes,' or by the vinedresser '*for* his grapes.' In either case it is the dative.

420-457. *The olive needs little or no cultivation, when once the ground has been ploughed. Fruit-trees also, when their growth is assured, will thrive untended. Every forest tree, nay every shrub, yields its produce for the delight and service of man. Even the vine is less bountiful than they, since its gifts are often abused.*

420-422. *non ulla*, i.e. in comparison with vines and fruit-trees. *tenaces*, 'tearing' the ground (C.); lit. 'keeping hold' on the clods. For *rastris* see on 1. 164.

haeserunt, 'struck root'; as farmers say 'have got a firm grip' of the soil. *tulerunt*, 'weathered,' by long exposure to the air.

423, 424. *satis*, 'plants' (cp. '*semina*,' 1. 262, '*segetem*,' 1. 411). Not the adverb, which would be redundant with *sufficit* following. *dente*, 'fang,' either of the *bidens* or of the *vomer*; cp. '*vomeris dentem*,' 1. 262. Probably the former, i.e. 'with hoe and plough,' but no contrast is intended between *umorem* and *fruges*, as if the hoe supplied the one and the plough the other. Then the second *cum* will be a preposition—'by aid of the plough,' not a conjunction, sc. *recluditur*; though it is a little awkward to have the same word so closely repeated in a different sense.

425. *huc*, 'herewith,' i.e. by ploughing. The deponent *nutriri* is not found elsewhere. For the strong imperative forms in *-to*, *-tor* see note on 1. 409. *pinguem* gives the effect of the verb, by *prolepsis* (1. 353)='rear to fatness' (C.). The olive was a recognised emblem of peace, hence the epithet '*paciferae*' in *A.* 8. 116.

426-428. *poma*=*pomi*, 'fruit-trees.' (See note on 1. 34, but here the sense is plain.) *sensere*, as a young man 'feels' the growing strength of his limbs. *suas* and *propria* convey the same idea of

BOOK II. 413-443.

'native' powers needing no assistance. *raptim*, 'speedily,' as in 1. 409, '*raptim secatur aethera pennis*. *que complexus haud indiga* with *vi propria*, the latter phrase being explanatory of the former. Cp. such expressions as 'they are blind, and see not,' &c.

429, 430. *interea*, i. e. while we are elsewhere employed, the forest trees are growing and bearing fruit. *aviaria*, here 'haunts of (wild) birds'; it usually means places for keeping tame birds (*aviarica*).

431, 432. *tendentur*, 'are cropped' by wild goats (*E.* 1. 79). The *cytissus florens* was a shrubby plant, a species of lucerne (*Kt.*). Bees were also fond of it (3. 394, *E.* 10. 30).

que again (l. 428) develops and explains the foregoing *taedas ministrat*, = 'pine-torches *wherewith* the night-fires are fed.'

433. *et*, &c., 'and' (after this, when nature does so much) 'can *man* hesitate' to do his part also.

434. *maiora*, trees of larger growth, as distinguished from the 'willows and lowly broom.' *sequar* (pres. conj.), 'pursue' in detail.

435, 436. *illae*, emphatic, '*they* too' or 'even *they*.' This use of *ille* is common in Virgil, e. g. *A.* 1. 3 '*multum ille . . . iactatus*,' 'much buffeted *he*,' 5. 457 '*nunc dextra ingeminans ictus nunc ille sinistra*,' 'with right and with left hand *he*,' &c. *melli* = the 'honey bee,' *pabula* being regarded both as the material out of which the honey is made, and as the food of the bee. Goats were fond of willow boughs (cp. *E.* 1. 79 '*capellae . . . salices carpetis amaras*'); the 'broom' was used for fencing and bees fed upon its blossoms.

437-439. *iuvat*, 'what joy!' (*C.*), as in l. 37. *Cytorum*, a mountain of Paphlagonia near the coast; called 'buxifer' by Catullus, 4. 13. *Naryciae*, from Naryx, a town of the Opuntian Locri in northern Greece, whence a colony was founded in the territory of the Bruttii in southern Italy. The 'pitch' came from the neighbouring pine-woods of Sila, mentioned in 3. 219.

For *obnoxia*, 'beholden to,' cp. 1. 396.

440, 441. The mountain range of Caucasus, between the Pontus Euxinus and the Caspian, represents the wildest and bleakest district of the world. *steriles*, i. e. not fruit-bearing. *animosi*, 'impetuous,' either by personification from the idea of 'spirited,' or 'gusty,' from the literal sense of *animus* and *anima* (*άνεμος*), 'blast of wind.' *ferunt*, 'whirl' on their blasts. Observe how the rhythm of the line expresses the dashing and crashing of the trees by the stormy winds.

442, 443. *fetus*, 'products' in timber. *utile*, with *navigia*. For the *hypermetra oupressos(que)* cp. ll. 69, 344, 1. 295. Here it is more remarkable, as coming at the end of a clause.

NOTES TO THE GEORGICS.

444, 445. *hinc*, 'from these' trees. *trivere*, 'turn' with the lathe ('torno,' l. 449). For the present perfects *trivere* and *posuere* see on 'ruperunt,' l. 49. *tympana*, 'drum-wheels,' made solid and without spokes, and used on primitive country waggons. *carinas*, 'hulls,' not 'kegls,' since they are 'curved' (*pandas*).

446. *viminibus*, abl. of the product, 'withies' for tying vines (l. 415). Elm-leaves served as fodder for cattle.

447. *at* = 'while,' marking a distinct point in the description, not a contrast. Cp. l. 58. With *myrtus* and *oornus* sc. *fecunda*, *bona bello* being an epithet of the latter tree. *hastilibus*, 'spear-shafts'; cp. l. 358.

448. *Ituraeos*, a poetic 'literary' epithet (l. 120 n.), since the Ituraeans were famed as archers. They were an Arab robber tribe in Coele Syria, south of Damascus, under the Lebanon range. Ituraea, with the neighbouring Trachonitis, comprised the tetrarchy of Herod Philip (St. Luke 3. 1).

449, 450. *nec . . . non accipiunt*, 'nor does the linden, &c., refuse to take shape' (C.). The separation of *nec* from *non* distinguishes the expression from *nec non* (*nequon*), 'moreover,' in the following line. The former is imitated by Milton, *P. L.* l. 335 'nor did they *not* perceive, &c.' *rasile* may be taken in its proper sense of 'adapted for turning' rather than 'turned' or 'chiselled.'

451, 452. *undam*, acc. of motion over or upon the surface of the water. Cp. 'natat freta,' 3. 260. So Milton, *P. L.* l. 202 'swim the ocean stream.'

For the 'alder,' of which primitive canoes were made, see on l. 136. *missa Pado*, 'launched upon' or 'sped down the Po.'

453. The *ilex* and other trees furnished natural hives for bees, but artificial ones were also made of hollow bark (4. 33). *Cortex* is any kind of bark, especially that of the cork-tree (*suber*).

454. After all that has been said about the cultivation of the vine, this sudden depreciation of its usefulness seems rather out of place.

455. The story of the Centaurs' battle with the Lapithae at the wedding feast of Pirithous and Hippodamia is told by Ovid, *Met.* 12. 210, &c. (See *Class. Dict.* s.v. *PIRITHOUS* and *LAPITHAE*.) Horace alludes to it *Od.* l. 18. 7 'At ne quis modici transiliat munera Liberi, Centaurea monet cum Lapithis rixa super mero debellata'; *ib.* 2. 12. 5 'saevos Lapithas et nimium mero Hylaeum.' *Rhoetus* (or *Rhaecus*), *Pholus*, and *Hylaeus* are the names of Centaurs.

456, 457. *leto domuit*, from the Homeric *κηπι δαμεις*. (Cp. also of *δμηκευρες* = 'the dead,' Eur. *Alc.* 127.) The wine maddened the Centaurs, thus causing the fray which resulted in their death. Cp. Hom.

Od. 21. 295 οἶνος καὶ κέρταρον . . . δάσε. *cratere*, the large bowl in which the wine was mixed (κεράννυμι) with water before drinking. In *A.* 9. 346 the Rutulian Rhoetus is described as hiding behind one of these bowls to escape pursuit. There was a famous representation of the battle of the Centaurs engraved by Phidias upon a shield of Pallas, from which Virgil may have taken his description.

458-542. *How blest is the lot of the husbandman, for whom earth yields her bounteous store! Not his the wealth and splendour of the town, but a life of ease and plenty amid scenes of rural beauty and repose, the abode of manliness and purity, the ancient home of justice, ere she left the world.*

May the Muses, whom I serve, teach me Nature's hidden lore, the courses of the stars and the changing seasons, what forces move the earth and sea. Or if I cannot attain to this, then may a lowlier lot be mine, to dwell in deep vales, where pleasant rivers flow, beneath the cool forest shade. O that I even now were there!

Happy is he who knows Nature's laws; happy also the country-man! No cares of state, no alarms of war nor falling empires disturb his peace; ambition cannot move him, nor avarice tempt him to crimes. While others strive in restless enterprise after wealth or power or fame, the farmer tills his land and gathers the fruits in their season, enjoying a yearly round of labour and never-failing plenty, with bliss and prosperity in his homestead and festal mirth on holidays. So men lived and flourished in the brave days of old, and in that far-off age, when golden Saturn reigned and wars were yet unknown.

With this splendid passage compare Thomson's panegyric on a country life, which begins with these lines:—

'Oh knew he but his happiness, of men
The happiest he! who far from public rage
Deep in the vale, with a choice few retired,
Drinks the pure pleasures of the rural life.'

A great many lines and expressions are closely imitated from Virgil.

458. *O* with accus. = 'how blest' (*quam fortunati sint*), *si norint*, &c. *fortunatos nimium*, 'over blest,' beyond the lot of man.

459, 460. *ipsa* = *sponse sua* (l. 10 n.). Cp. *E.* 4. 23 '*ipsa tibi blandos fundent cunabula flores*.' *fundit* (indic.) states a fact, not the reason why. *facilem*, 'plenteous,' lit. 'easy' to procure. So '*facilem victu* . . . *gentem*' = 'wealthy,' *A.* 1. 445. *humo*, 'from her soil' (C.). *iustissima*, 'most righteous,' returning full measure for the seed entrusted to her. Cp. *Xen. Cyrop.* 8. 3 γῆδιον δικαιοσύνης, also Thomson, *Spring*, 46 'the faithful bosom of the ground.'

NOTES TO THE GEORGICS.

461, 462. foribus, descriptive ablative with *alta*, 'proud-portalled' (Mackail). Great men of Rome held their *sevdes* at 6 and 7 o'clock A.M. Cf. *Mart.* 4. 8. 1 'prima salutes atque altera continet hora.' vomit, 'disgorges.' Hence the exits from theatres were termed *vomitoria*. *totis aedibus*, i.e. from every room in the palace. *Aedes* (pl.) are the several parts or buildings of which a large house or mansion consisted.

463, 464. inhiant, sc. *salutantes*, 'gaze at,' in open-mouthed admiration. [Others, not so well, understand it of the owners 'gloating over' their own magnificence.] *varios testudine*, 'inlaid with tortoiseshell. *illusas*, 'fancifully wrought,' 'tricked,' or 'embroidered.' *vestes*, sc. *stragulae*, 'coverlets.' Cp. 'strato ostro,' *A.* 1. 700. *Ephyreia*, 'Corinthian,' from Ephyræ, the old name of Corinth.

465. Assyrio, really the 'Tyrian' purple, but here, as elsewhere (l. 172), the geography is vague. *fucatur*, 'is stained.' *veneno*, 'drug' (= 'dye'), not necessarily in a bad sense, but the general tone of the passage is one of disparagement. Cp. *E.* 4. 42 'nec varios discet mentiri lana colores.'

466. casia, the Eastern aromatic shrub of that name (Kt.), to be distinguished from the *casia* of l. 213, where see note. *corrumpitur*, 'is spoiled' by adulteration. *usus olivi*, 'service of the oil,' i.e. the oil which men use.

467, 468. nescia fallere, 'that knows not guile,' in contrast to the frauds and disappointments of town and court life. *latis fundis*, 'wide domains,' with plenty of air and space, unlike the crowded streets in cities.

469, 470. vivi lacus, 'natural lakes' of fresh water, in contrast with artificial ponds and reservoirs. *Tempe* = any beautiful valley, of which the Thessalian Tempe was a type. Cp. *Hor. Od.* 3. 1. 24 'Zephyris agitata Tempe,' *Cic. ad Att.* 4. 15 'sua τέμνη.'

472, 473. patiens, &c., i.e. laborious and frugal. *sacra . . . patres*, 'religion and reverence for age' (C.).

474. In the worst or iron age the maiden Justice (*Astraea*) left the world. 'Ultima caelestium terras Astraea reliquit,' *Ov. Met.* 1. 150.

475. ante omnia, from its position in the sentence, is better taken with *dulces*, 'dear beyond all else,' than with *primum*, 'first and before all.' *primum*, followed by *sin*, &c. (483), is like the Greek *μάλιστα μὲν . . . ἐλ δὲ μή*. Virgil's chief desire is to be the poet of natural philosophy, like Orpheus and Musaeus, the Greek physical philosophers, and the Roman Lucretius.

476. sacra fero refers either to carrying the sacred vessels in solemn procession, or to offering sacrifices. The poet is the attendant

or 'priest of the Muses,' Hor. *Od.* 3. 1. 3. With *percussus amore* cp. Milton, *P. L.* 329 'smit with the love of sacred song.'

477, 478. *caeli vias et sidera* = 'the stars in their heavenly courses.' The expression is a sort of *hendiadys* (l. 192 n.) and somewhat similar to '*caeli menses et sidera*' in l. 335. *defectus, labores*, i. e. eclipses, regarded as 'failings' and 'travails' of the sun and moon respectively. Cp. *A.* 1. 742 '*errantem lunam solisque labores.*'

479, 480. *qua vi* refers to the earthquakes, not to ordinary tides. Thucydides, 3. 89, ascribes this phenomenon (*θαλάσσης επίκλυσις καὶ ἐπαναχώρησις*) to the effect of earthquakes on three several occasions.

481, 482. These lines recur *A.* 1. 745, 746 in the song of the minstrel Iopas at Dido's banquet. *tardis noctibus* are the long winter nights.

483, 484. *has naturae partes*, 'this side of nature's domain.' *frigidus... sanguis*. According to Empedocles, 'the blood around the heart (*περικάρδιον*) is the seat of thought (*νόημα*)'; hence coldness of blood in that region betokened intellectual dulness.

486. *inglorius*, 'unfamed' or 'obscure.' Cp. *A.* 12. 397 '*mutas agitare inglorius artes.*' Mr. Skrine quotes from Gray's *Elegy*, 'some mute inglorious Milton.' *O ubi* = 'would that I were there!' *oampi Spercheusque* = 'plains by the Spercheus,' a river of Thessaly.

487. *bacchata*, deponent part. used passively, 'revelled over by Laconian maidens,' i. e. 'where Laconian maidens hold their revels.' Cp. '*bacchatamque iugis Naxon,*' *A.* 3. 125. So from intransitive verbs in *-are*, '*erratis agris,*' *Ov. Fast.* 3. 655, '*clamata silet,*' *ib.* 4. 453.

488, 489. *Taygeta*, Greek pl. from *Τάυγετον*, the Latin sing. being *Taygetus*. See on *Maenala*, &c. 1. 17. It was a mountain range between Laconia and Messenia, with a temple of Bacchus at its foot.

qui, sc. ubi est, 'O for one to set me,' &c. *Haemi*, now the Balkan mountains. Cp. 1. 492. For the thought, cp. Cowper, *Task*, 2. 1:—

'O for a lodge in some vast wilderness,
Some boundless contiguity of shade!'

490-492. *qui potuit*, &c. is a description of any natural philosopher, but Virgil specially alludes to the great poem of Lucretius, *De Rerum Natura* (Introduction, pp. 7-9), and to the Epicurean philosophy, the effect of which was to 'dispel the terrors of the mind' concerning death and a future state (*Lucr.* 3. 16, 25). *streptitum*, 'roar' of the river, or (as Kt. thinks) the 'noise' made by the ghosts lamenting on its banks. *avari*, 'insatiate.'

493, 494. *novit*, 'knows' by intimate converse, such as the shepherds of old were said to enjoy with rural gods. Thus in *E.* 10. 21-27 Apollo Silvanus and Pan visit Gallus in his distress. For

NOTES TO THE GEORGICS.

Silvanus see on l. 20. The Italian and Greek deities are associated, like the Fauns and Dryads in l. 11.

495, 498. *populi fascēs*, the ensigns of office carried before the consuls and praetors elected by the assembly of the people (*Comitia Centuriata*). The sense therefore is, 'he takes no interest in the popular elections.' *fexit*, 'moves' to care for them, pres. perf.: cp. l. 49 n. *infidos* . . . *fratres* refers either generally to family feuds in the civil wars, or to the contest then going on between Phraates and Tiridates for the throne of Parthia. [Prof. Nettleship sees in the greater part of this passage (ll. 495-506) allusions to the proceedings of Antonius and his party, admitting that Virgil has expressed himself in general language. He refers *regum* (495, 504) to Antony's 'intrigues with Oriental courts, such as Media, Armenia, and Egypt'; *fratres* either to Phraates (as above) or 'the Armenian princes, Artaxias and Tigranes'; *Daous* (497) to 'the support given by the Dacians to Antonius in his last struggle'; l. 498 to 'the fortunes of Rome and the falling Eastern despotisms opposed to her'; ll. 505, 506 to 'Antonius himself,' after he had assumed the pomp and splendour of an Eastern potentate. *Ancient Lives of Vergil*, p. 57.]

497. The Dacians made constant descents from their highlands north of the Danube upon the Roman territory in Thrace. Here (as in l. 137) the river represents the tribes dwelling on its banks; hence the epithet *confurato*.

498, 499. *peritura*, 'doomed to fall' under the power of Rome. *aut doluit*, &c. Not from selfish disregard for other men's misfortunes, but because the ideal countryman sees nothing of the distress which abounds in great cities. *habenti* = *diviti*. So δ ἔχων = πλούσιος, as in Soph. *Aias*, 157 πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔργει.

500, 501. Cp. l. 460, Lucr. 5. 935 (of the world in its prime) 'Quod sol atque imbres dederant, quod terra crearat Sponte sua, satis id placabat pectora donum.' For *ipsa* (here strengthened by the addition of *volentia* and *sponte sua*) cp. ll. 423, 459. *ferrea iura*, 'the iron rigour of the law' (C.). [Prof. N. (quoted above, understands it of the "shameless or ruthless decisions in the courts."]

502. *forum*, the place of public meetings and of the law courts. *tabularia*, 'archives,' in which the public records were preserved. The whole is intended as a general description of town life, with which the countryman has nothing to do.

503, 504. *caeca*, 'dark,' i.e. full of hidden dangers. Roman poets were fond of depicting the perils of a sea voyage; cp. Hor. *Od.* 1. 3. 9-20. *penetrant*, 'win their way into,' in order to court favour. *regum*, either foreign princes or generally 'the great,' a frequent use of *rex*, as 'regumque tures,' Hor. *Od.* 1. 4. 14.

506, 508. *urbem*, 'his city' (Rome), if the allusion is to Antonius. But it may refer generally to any city taken in war and plundered. *gemma*, probably 'jewelled goblet,' though cups were sometimes made of a single precious stone, such as the onyx or agate. A sapphire goblet was preserved at the church of St. John Baptist at Monza, near Milan (Holdsworth). *Sarrano* = 'Tyrian,' *Sarra* being the Latinised form of the Phoenician *Tsor*.

507. Cp. *A. 6. 610* (of hoarded wealth) '*divitiis soli incubuere repertis*,' also *Hor. Sat. 1. 1. 70* '*congestis undique saccis indormis inhians*.'

508. *hic*, &c. 'one man is struck with amazement' at the eloquence of some great orator. *rostris*, abl., the orator's pulpit in the forum. *hunc*, &c. 'another is carried away by the applause' which greets a popular statesman in the theatre. Cp. *Hor. Od. 1. 20. 3* (of Maecenas) '*datus in theatro cum tibi plausus*.' *hiantem*, open-mouthed admiration'; cp. 'inhiant,' l. 463.

509. *cuneos*, the wedge-shaped 'blocks' (*κεκλιδες*) of seats, broad at the back and narrowing towards the front. See *Dict. Antiq. s. v. THEATRUM*. *enim*, emphatic, not causal (l. 104 n.), 'redoubled as it is' (Kt.), or 'as they roll, *aye* again and again' (C.).

511, 512. *exilio*, 'a land (or 'life') of exile.' For the abl. of the thing taken in exchange see note on '*glandem mutavit arista*,' l. 8. *alio . . . iacentem*. Cp. *Hor. Od. 2. 16 18* '*terras alio calentes sole*.'

513-515. *dimovit*, 'has (in the meantime) been tilling his land,' while others are engaged in the vain pursuit of wealth or fame. *hinc*, i.e. by agriculture. For the reading *nepotes* (better than *penates*) see Various Readings. *meritos*, because they have done him good service on the farm. So Popc, *Essay on Man*, 3. 40, speaks of 'the deserving steer.'

516-518. *neq. requies*, sc. *anno*, = *nec requiescit annus*, *quin*, &c. 'the year rests not from teeming with fruits,' &c. *vincat* = 'burst.' Cp. l. 49.

519, 520. *Sicyonia baca*, the olive, for which Sicyon (on the Corinthian gulf) was famous. Hence Ovid, *Ibis*, 319, calls Sicyon '*olivifera*.' *glande*, after *laeti*, 'sleek,' the acorns on which swine were fed during the winter. Cp. *E. 10. 20* '*avidus hiberna venit de glande Menalcas*.'

521, 522. *ponit*, 'drops,' 'sheds,' as '*posuit frondes*,' l. 403. *coquitur*, 'ripens' on the rocky slopes exposed to the sun. Cp. l. 112 '*apertos Bacchus amat colles*.'

523-526. *pendent circum oscula*, 'hang around his lips' for kisses. Cp. Gray's *Elegy*, 'or climb his knees the envied kiss to

NOTES TO THE GEORGICS.

share.' *Os-culum* is here used in its literal sense, as in *A.* 1. 256, 'oscula libavit natae,' i. e. 'touched his daughter's lips' with a kiss. *pudicitiam servat*, 'guards its chastity,' *adversis cornibus*, 'with butting horns.'

527, 528. *ipse*, 'the master.' *agitat*, 'keeps'; so '*agitant aevum*,' 4. 154. *Agere* is more usual in this sense. *ignis*, i. e. a turf altar out of doors. *coronant*, 'wreath' with flowers, a reminiscence of Homer's *κρατῆρας ἐπεστίφαντο πότριοι*, which however meant 'filled with wine to the brim.'

529-531. For *Lenaeus*, a title of Bacchus, see l. 7 note. *certamina ponit* means 'he appoints contests' (like *τιθέναι ἀγῶνας*); cp. *A.* 5. 66 'citae ponam certamina classis' But the addition of *in ulmo* suggests another meaning of *ponit*, viz. 'he sets up a mark (or target) on the elm-tree,' and Virgil combines the two expressions, the whole being equivalent to 'makes a match of dart throwing at a mark set up in an elm' (C.). *nudant*, sc. 'the herdsmen,' by change of subject from 'the master' (l. 527).

532-535. *veteres Sabini*. See note on '*pubem Sabellam*,' l. 167. *Etruria*, perhaps in compliment to Maecenas, who was descended from the old Tuscan kings. *scilicet*, 'in fact,' 'surely,' giving point to the illustration. Cp. ll. 61, 245, 1. 282. *rerum pulcherrima*, 'fairest on earth.' So '*maxima rerum Roma*,' *A.* 7. 602. *una*, &c. lit. 'one (city) surrounded her seven hills with a wall,' i. e. 'surrounded with a single wall.' *sibi*, dat. of advantage, implying the consolidation of the power of Rome by this union of several fortresses. *arces*, 'heights,' as in l. 172, 1. 240.

536-538. *Dictae regis*. Jupiter, the successor of Saturn, was said to have been reared in a cavern of Mount Dicte in Crete. Cp. 4. 152 '*Dictae caeli regem pavere sub antro*.' *impia . . . iuvenis*. It was thought impious in olden days to slay the ox, the friend and fellow-labourer of man. Aratus, *Phaenomena*, 132, says of the brazen age *πρῶτοι δὲ βοῶν ἐπασάντ' ἀποθήσαν*. *aureus*, as king of the golden age, 'Saturnia regna,' *E.* 4. 6.

539. *audierant*, 'men had heard' (indefinite subject).

541, 542. *spatiis*, 'rounds' of a race-course (1. 513 n.). It may be taken either with *immensum*, 'a course of boundless length,' or with *confeimus*, 'we have traversed in our course.' *aëquor*, 'plain,' as in l. 105, 1. 50. *equum* = *equorum*. For *solvere* = *solvendi* see on '*tempus tegere*,' 1. 213, also '*modus inserere*,' 1. 73.

INDEX.



The references are to the Notes and to the pages of the Introduction.

- Ablative:*
 absolute, 2. 141, 303.
 local, 1. 6, 430.
 instrumental, 1. 114, 217 (with
ab, 234); 2. 63, 206.
 descriptive, 1. 74, 217, 317;
 2. 461.
 older form of, in *-i* (*igni*, &c.),
 1. 234, 267, 393.
 material, 1. 262.
 pregnant force of, 1. 374.
 of circumstance, 1. 431.
 of respect, 1. 442.
 Abydos, on the Hellespont, 1. 207.
Acanthus, a tree, 2. 119.
Accusative:
 of extension, 2. 39.
 of motion after intransitive verb,
 2. 451.
 Achelous, the river, 1. 9.
 Acorns, man's primitive food, 1.
 149, 349.
adeo, emphatic, 1. 24, 94, 287; 2.
 323.
addere, intransitive, 1. 513.
Adjective:
 adverbial, 1. 12, 163, 196; 2.
 246, 254, 377.
 in *-bilis*, used actively, 1. 93.
ad plenum, meaning of, 2. 244.
aedes, in plural, 2. 462.
aequor, of land, 1. 50; 2. 105, 205,
 541.
aesculus and *quercus*, distinguished,
 2. 16.
 Aetna, eruptions of, 1. 472.
agitare, special sense of, 2. 527.
 Agriculture, sacredness of, 1. 168;
 2. 175.
 Alcinous, gardens of, 2. 87.
 Alcyone, legend of, 1. 399.
 Alexandrian school of poetry, p.
 6.
 Alliteration, 1. 357, 359, 378, 449;
 2. 160; p. 10.
ambages, meaning and derivation
 of, 2. 46.
 Ambarvalia, festival of, 1. 339.
Anguis, the constellation, 1. 205,
 244.
 Animals, foresight of, 1. 415.
animosus, meaning of, 2. 441.
 Ant, habits of the, 1. 186, 379.
antes, meaning of, 2. 417.
 Antonius, probable allusions to,
 2. 495-506.
 Arabia, natural products of, 2. 117,
 119.
 Aratus, *Phaenomena* of, 1. 246,
 351, 367, 379, 433, 446; p. 6.
arbos, the supporter of the vine, 2.
 89, 267, 278, 290.
arces = 'hills,' 1. 240; 2. 172,
 535.
 Arcturus, 1. 68, 204.
argutus, meanings and derivation
 of, 1. 143.
 Ariadne's Crown, 1. 222.
aridus, of sounds, 1. 357.
 Aristaeus, 1. 13.
 Aristotle, *de Animalibus*, p. 7.
arma, derivation of, 1. 255.
 Ascra, birth-place of Hesiod, 2.
 176.

INDEX.

- Aria*, extension of the term, 1. 383.
assurgere, special sense of, 2. 98.
at, special force of, 1. 58; 2. 447.
 Athenian drama, 2. 380-384.
 Attraction into mood of preceding verb, 1. 321.
audire, special sense of, 1. 514.
 Augustus:
 invocation of, 1. 24-42, p. 16.
 prayer for, 1. 498.
 Aurora, wife of Tithonus, 1. 447.
ausim and similar forms, 2. 289.
 Ausonii, in Italy, 2. 385.
axis = 'north pole', 2. 271.
 Bacchus and Ceres, 1. 7, 344; 2. 394.
 titles of, 1. 166; 2. 4, 229.
Bacchus = 'vine', 2. 228, 274.
 Balearic islands, 1. 309.
 Beehives, 2. 453.
bidens, description of the, 2. 355, 400.
 Bootes, setting of, 1. 229.
 Budding, process of, 2. 73.
bufo, solitary instance of, 1. 184.
bumastus, derivation of, 2. 102.
 Burning stubble, 1. 86-93.
 Bush-harrows, 1. 95.
caeruleus, meanings of, 1. 236, 453.
 Callisto, legend of, 1. 138.
 Campania, fertility of, 2. 217, 224.
 Canoes, primitive, 1. 136; 2. 452.
capere, physical sense of, 1. 183.
caput = 'root', 2. 355.
carceres, in Circus, 1. 512.
carina, meaning of, 2. 445.
casia, a plant, 2. 213, 466.
 Cato the elder, p. 7.
 Centaurs and Lapithae, 2. 455.
 Ceres and Proserpine, 1. 39, 212.
 Ceres:
 festivals of, 1. 339, 347.
 offerings to, 1. 344; 2. 394.
certamen ponere, 2. 530.
 Ceyx and Alcyone, 1. 399.
 Chalybes, of Pontus, 1. 58.
chelydrus, etymology of, p. 214.
 Clitumnus, the river, 2. 146.
 Columella, 1. 272; 2. 86, 298, 418; p. 15.
colurnus, derivation of, 2. 396.
 Comedy, ancient Greek, 2. 382.
condere:
 as a verb of motion, 1. 438.
 = 'close', 1. 458.
continuo, force of, 1. 60, 169, 356.
corda, of the intellect, 1. 123.
 Cornels, grafted on plum-trees, 2. 34.
cornix and *corvus*, 1. 388.
 Cranes, annual migration of, 1. 120.
crater, meaning and derivation of, 2. 457.
 Cross-ploughing, 1. 97.
cunei, in theatres, 2. 509.
currus = *equi*, 1. 514.
Cyllenius, epithet of Mercury, 1. 337.
 Cytisus, a plant, 2. 431.
 Cytorus, the mountain, 2. 437.
 Dative:
 of advantage, 2. 535.
 of agent, 2. 16, 114.
 of design, 1. 3; 2. 178.
 'ethical', 1. 45, 221, 360.
 after verbs of motion, 1. 322; 2. 188, 306.
 of 'oblique complement', 2. 182.
 Dactylic rhythm of lines, 1. 85, 357.
 Date of composition of the Georgics, p. 5.
deducere, meanings of, 1. 114, 255, 269; 2. 354.
 Demeter, worship of, 1. 163.
demum, etymology of, 1. 47.
denique, force of, 2. 248, 369.
densere for *densare*, 1. 248, 419.
 Deponent participle, in passive sense, 2. 487.
 Deucalion, legend of, 1. 62.
 Dicte, the mountain, 2. 536.
 Didactic poetry, p. 6.

INDEX.

- die* &c, old form of genitive, 1. 208.
Dionysia, at Athens, 2. 382, 383.
 Distributive numerals, for cardinal, 1. 232.
Dodona, oak-groves of, 1. 8, 149; 2. 16, 67.
Dog-star, the, 1. 218; 2. 353.
Dryades, derivation of, 1. 11.
 Earthquakes, effect of, 2. 479, 480.
 Eclipse of the sun, 1. 466.
 Ecliptic, the, 1. 238.
Eleusis, worship of Demeter at, 1. 163.
Empedocles, physical theory of, 2. 484.
enim, strengthening force of, 2. 104, 509.
Ephyre = Corinth, 2. 464.
Epicurean, philosophy, 1. 417; 2. 490.
Eratosthenes, translations from, 1. 233-236; p. 7.
Erigone or *Astraea*, 1. 33.
errare, of planets, 1. 337.
et:
 for temporal conjunction, 2. 80.
 or *que*, disjunctive, 1. 419; 2. 84, 87, 312.
esse = *edere*, 1. 150.
excipere, special sense of, 2. 345.
exta, etymology of, 1. 484.
facilis, meanings of, 1. 266; 2. 223, 460.
 Fallowing, alternate, 1. 71.
farra, meaning of, 1. 73, 219.
fastigium = 'depth,' 2. 288.
Fasni, derivation of, 1. 10.
felix, etymology of, 1. 54.
ferens ventus, 2. 311.
fervere, &c., for *servere*, &c., 1. 456, 471.
 'Fescennine' verses, 2. 386.
foedera = laws of nature, 1. 60.
 Foresight of animals, 1. 415.
fovere, medical sense of, 2. 135.
 Fu ure ind. following pres. sub-
 t juncive, 2. 5.
Gargarus, the mountain, 1. 103.
genialis, meaning of, 1. 301.
 Genitive:
 descriptive, 2. 66.
 local, 2. 15.
 of respect, 1. 277; 2. 191.
 Geography of Virgil, sometimes
 vague, 1. 56, 490-492; 2. 465.
Georgica, meaning of title, p. 4.
 Georgics:
 aim and object of, pp. 4, 11.
 didactic form of, p. 6.
 Greek and Latin sources of, pp.
 6, 7.
 Episodes in, p. 13.
 influence of Lucretius in, pp. 7-10.
 Italian associations in, p. 15.
 patriotic spirit displayed in, pp.
 13, 14.
 poetical beauties of, pp. 11-13.
 MSS. and editions of, pp. 17-19.
Glancus, legend of, 1. 437.
 Gongs:
 injurious to vines, 2. 196, 378.
 sacrificed to Bacchus, 2. 380.
 Golden age, 1. 127; 2. 538.
 Golden Fleece, legend of, 2. 140.
 Grafting, process of, 2. 78.
 Great Bear, constellation, 1. 138.
 Greek accusative, 1. 332.
 construction with infinitive, 1.
 213, 284, 305; 2. 73, 542.
 patronymic form, 2. 170.
 rhythms, 1. 281, 437; 2. 84.
 writers imitated in Georgics, pp.
 6, 7.
 Greek and Italian deities con-
 fused, 1. 10; 2. 494.
habere, of wealth, 2. 499.
 Hades, imaginary position of, 1.
 243.
Haedi, constellation, 1. 205.
Haemus, mountain range of, 1.
 492; 2. 489.

INDEX.

- Harvest Festival, 1. 347.
Hazel, injurious to vines, 2. 299, 396.
hebenus, etymology of, 2. 119.
‘Hendiadys,’ 1. 174, 346; 2. 134, 192, 477.
Heroes of Roman History, 2. 169, 170.
Hesiod, imitations of, 1. 1, 127, 131, 167, 170-174, 276-284, 299, 341; 2. 347, 412; p. 6.
‘Hiatus,’ in verse, 1. 4, 221, 281, 341; 2. 86, 144, 437.
Holy days, work allowed upon, 1. 272.
Homer, imitations of, 1. 96, 106-110, 153, 237, 281, 314, 325, 383, 437, 447; 2. 42, 87, 282, 456, 528.
Honey, fabled origin of, 1. 131.
honor, special senses of, 2. 393, 404.
Horace, quotations from, 1. 8, 11, 43, 93, 99, 157, 301, 328, 407, 455, 462, 471, 487, 492, 502-504; 2. 40, 244, 386, 419, 455, 469, 504, 507, 512.
Husbandry, ancient writers on, p. 7.
Hyades, constellation, 1. 138.
‘Hypermeter,’ 1. 295; 2. 69, 344, 441.
‘Hysteron Proteron,’ 2. 141, 267.
Iacchus and Bacchus, 1. 166.
iampudem, with present tense, 1. 501.
ille, emphatic, 2. 435.
illudere, meanings of, 1. 181; 2. 375, 464.
Imperative, forms in *-to*, *-tor*, 1. 187; 2. 410, 425.
importunus, meaning and derivative of, 1. 470.
improbis, meanings of, 1. 119, 146, 388.
Indefinite subject of verb, 2. 539.
Indian archers, 2. 125.
Ocean, 2. 122.
Indicative (imperf.) for conjunctive, 2. 133.
Indigetis, meaning and derivation of, 1. 498.
indignus, meaning of, 2. 373.
Infinitive after *metuere*, 1. 246.
for gerund, 1. 213, 305; 2. 73, 100, 542.
passive in *-ier*, 1. 451.
inhare, meaning of, 2. 463.
inscrere = *interserere*, 2. 302.
intempestus, meaning of, 1. 247.
invisere, special sense of, 1. 25.
in manibus, meaning of, 2. 45.
in teneris, force of, 2. 272.
in unguem, meaning of, 2. 277.
ipse, various uses of, 1. 16, 34, 121, 127; 2. 10, 22, 131, 251, 297, 365, 459, 500, 527.
Iron age of the world, 2. 474.
Ismarus, the mountain, 2. 37.
Italia, derivation of, 2. 144.
Italian scenery in Georgics, p. 15.
Italian towns, position of, 1. 485; 2. 156.
Italy:
natural products of, 2. 146, 149, 165.
inhabitants of, 2. 167, 168.
heroes of, 2. 169, 170.
Jason, expedition of, 2. 140.
Jupiter = ‘sky,’ or ‘weather,’ 1. 418; 2. 419.
Julian family:
descent of, 1. 28.
harbour, 2. 161.
Julius Caesar, death of, 1. 466.
Labour, dignity of, in the Georgics, 1. 168; p. 9.
Labouring rhythm, 1. 281; 2. 91, 62.
lactus, personifying epithet, 1. 1, 74, 101; 2. 48, 112, 221.
Laomedon, legend of, 1. 502.
laudare, special sense of, 2. 412.
legere, of sailing, 2. 44.
legumen, derivation of, 1. 74.

INDEX.

- Lenaeus*, title of Bacchus, 2. 4, 529.
 Lengthening of short syllables, 2. 5, 71, 211.
lentus, meanings of, 2. 12.
 Liber (Bacchus), derivation of, 1. 7.
 Light, fluid theory of, 2. 340.
 Ligures, the, 2. 168.
 Literary or ornamental epithets, 1. 8, 120; 2. 448; p. 12.
 'Litotes,' 1. 88; 2. 125, 373.
 Locative case, 2. 290.
 Lotns-tree, 2. 84.
 Lucan, quotations from, 1. 39, 60, 380, 489, 491, 514.
 Lucerne, time for sowing, 1. 215.
 Lucky and unlucky days, 1. 276-286.
 Lucretian phrases and quotations, 1. 56, 187, 247, 324, 366, 389, 417, 477; 2. 36, 47, 151, 239, 247, 295, 324, 326, 331, 346, 364, 376, 490-492, 500.
 Lucretius:
 his influence on Virgil, pp. 7-10.
 religious ideas of, p. 9.
 philosophical system of, pp. 8, 9.
 wherein differing from Virgil, p. 8-10.
Lyaeus, a title of Bacchus, 2. 229.
madera, original sense of, 1. 196.
 Maecenas, the poet's patron, 1. 23; pp. 5, 14.
male, force of, in compounds, 1. 105.
 Maps, ancient, 2. 122.
 Marsi, the, 2. 167.
Massicus, the mountain, 2. 143.
 Material for instrument, 1. 480; 2. 193.
medicare and *medicari*, 1. 193.
meditari, etymology of, 1. 133.
mensae secundae, 2. 101.
 Mercury, the planet, 1. 337.
metere, of grapes, 2. 410.
 Military metaphors, 1. 104; 2. 62, 279-283, 417.
 Millet, time for sowing, 1. 216.
 Milton, quotations from, 1. 6, 33, 93, 335; 2. 129, 450, 451, 476.
misceri, of the sea, 1. 359.
miscerunt, dederunt, &c., 2. 129.
moliri, force of, 1. 329, 494.
mollis, meanings and derivation of, 2. 12, 389.
 Monosyllable concluding a verse, 1. 181.
monstrum, etymology of, 1. 185.
 Moon:
 phases of the, 1. 424.
 weather signs from, 1. 396, 431.
mundus, meaning of, 1. 232, 240.
mutare, constructions of, 1. 8; 2. 511.
 Myrtle, sacred to Venus, 1. 28; 2. 64.
nam, explanatory, 1. 451.
 Nature, Virgil's love of, 2. 475; pp. 8, 12.
nec ... non and *nec non*, distinguished, 2. 449, 450.
 Neuter adj.:
 indefinite, 2. 274.
 plurals from masc. sing. 1. 17, 36, 103; 2. 37, 488.
 Nicander of Colophon, p. 6.
 Nisus and Scylla, 1. 404-409.
nomen = 'character,' 2. 240.
nudus, meaning of, 1. 299.
numerus, special sense of, 2. 284.
nutriri, deponent, 2. 425.
nux = 'walnut,' 1. 187; 2. 69.
O, with accusative, 2. 458.
o and *u*, interchange of, 1. 194.
obnoxius, meaning of, 1. 396.
olim, meanings and derivation of, 2. 94, 190, 493.
 Olive:
 the, origin of, 1. 18; 2. 181.
 slow growth of, 2. 3, 181.
 various kinds of, 2. 86.
 an emblem of peace, 2. 425.

INDEX.

- 'Oratio Obliqua,' use of, 1. 415.
ornus and *fraxinus*, 2. 71.
osculum, literal sense of, 2. 523.
 Ovid, quotations from, 1. 9, 47, 87, 138, 294, 466, 485, 487, 490, 514; 2. 128, 133, 342, 380, 474, 487, 519.
 Paganalia and Compitalia, 2. 382.
palme and *pampinus*, 2. 364.
 Panchaia, island of, 2. 139.
pandus, etymology of, 2. 194.
 Panope, a sea-nymph, 1. 437.
parcere, special sense of, 2. 339.
 Parnassus, the mountain, 2. 18.
 Parthians, incursions of, 1. 509.
 Participle:
 deponent in passive sense, 1. 451.
 emphatic, 1. 231.
 in descriptions, 2. 133.
 neuter, for substantive, 2. 398.
 Passive:
 for active infinitive, 2. 316.
 participle with present force, 1. 206, 293, 339.
 in middle sense, 1. 346.
passum, etymology of, 2. 93.
pater, title of Bacchus, 2. 4.
 Perfect:
 instantaneous, 1. 330, 331; 2. 81, 210.
 (aorist) of custom, 1. 49, 182, 287, 375, 376; 2. 24, 70, 166, 308, 444.
 Personification, instances of, 1. 1, 52, 150, 462; 2. 52, 59, 77, 82, 177, 223, 234, 256, 350, 398; p. 12.
 Philippi, battle of, 1. 490.
plangere, literal sense of, 1. 334.
 Pleiades, constellation, 1. 138, 221.
 Pliny, references to, 1. 442; 2. 150, 165, 181, 298; p. 15.
 Plough, construction of the, 1. 170-174.
 Ploughing, seasons for, 1. 48.
 Plural:
 for singular, 2. 235.
 generic, 2. 169.
plurimus, special force of, 1. 187; 2. 166, 183.
poma = *pomi*, 2. 426.
ponere certamen, 2. 530.
 Portus Iulius, 2. 161.
praesens, meaning of, 1. 10; 2. 127.
preciae, etymology of, 2. 95.
premere = 'plant,' 2. 346.
 Preposition after its case, 2. 345.
 'Prolepsis,' 1. 43, 66, 461; 2. 247, 264, 353, 425.
 Prometheus, legend of, 1. 131.
propago, etymology of, 2. 26.
proscindere, technical term, 1. 97; 2. 237.
 Proserpine in Hades, 1. 39, 212.
putare, etymology of, 2. 28.
putris, an epithet of soils, 1. 44, 215; 2. 204.
quali and *cola*, 2. 241, 242.
que:
 explanatory, 2. 428, 432.
 lengthened in *ars*, 1. 153, 164, 352, 371.
quidam, indefinite, 1. 291.
quincunx, a military term, 2. 279.
racemi and *uva*, distinguished, 2. 60.
rapidus, meanings of, 1. 92, 424; 2. 321.
raptim, meaning of, 1. 409; 2. 427.
rastrum, description of, 1. 164; 2. 421.
reddere, *referre*, of sacrifices, 1. 339; 2. 194.
religio, meaning and derivation of, 1. 270.
 Repetition of lines in Virgil, 1. 200, 267, 304, 447; 2. 129, 481, 482.

INDEX.

- Rhodope, the mountain range, 1. 332.
- Rhythmical effect, 1. 85, 181, 281, 282, 357, 389, 437, 449; 2. 61, 62, 441; p. 10.
- Robigo, a goddess, 1. 150.
- Romans, supposed Trojan origin of, 2. 385.
- rostra*, in Roman forum, 2. 508.
- Rotation of crops, 1. 74-79.
- ruere*, senses of, 1. 105, 145, 313, 324; 2. 308.
- Rustic proverb, 1. 101.
- Sailors' vows, 1. 436.
- Sarra*, name of Tyre, 2. 506.
- 'Saturnian' metre, 2. 386.
- Saturnus:
 reign of, 1. 127; 2. 173, 538.
 the planet, 1. 336.
- scilicet*, force of, 1. 282, 493; 2. 61, 245, 534.
- sequi*, special senses of, 1. 106; 2. 306, 361.
- Seres, an Eastern tribe, 2. 121.
- Shakespeare, references to, 1. 2, 430, 477, 486.
- Shooting stars, 1. 365.
- Sicyon, famed for olives, 2. 519.
- Silk, traffic in, 2. 121.
- Silvanus, the god, 1. 20; 2. 494.
- similis* . . . *et*, 2. 266, 267.
- spatia*, in Circus, 1. 513; 2. 541.
- Spondaic lines, 1. 221; 2. 5; p. 10.
- Stars indicating various seasons, 1. 1, 204, 257, 311, 335.
- Stepmothers, character of, 2. 128.
- stirps*, gender of, 2. 379.
- Strabo, the geographer, 2. 122.
- stringere*, meaning of, 1. 305, 317; 2. 368.
- sub*, temporal use of, 1. 340, 445.
- Subjunctive imperfect, force of, 1. 391.
- Subjunctive expressing result, 1. 320.
 design, 1. 239, 354.
- super* = 'besides', 2. 373.
- superare*, meanings of, 1. 189; 2. 235, 314, 331.
- supinus*, meaning of, 2. 276.
- suspendere* (*tellurem*), 1. 68.
- Taburnus, the mountain, 2. 38.
- talpa*, gender of, 1. 183.
- Tarentum, district around, 2. 197.
- taurus* = *bas*, 1. 45, 65, 210; 2. 140.
- Taurus, constellation, 1. 217.
- Taygetus, the mountain, 2. 488.
- Tempe*, in general sense, 2. 469.
- temperare*:
 meaning and derivation of, 1. 110.
 constructions of, 1. 360.
- tenuis*:
 senses of, 1. 82; 2. 93.
 scansion of, 1. 397; 2. 121, 180.
- Theocritus, imitations of, 1. 332, 365, 399.
- Theophrastus on botany, p. 7.
- Thomson's *Seasons*, quotations from, 1. 66, 208; 2. 328, 458-502.
- Threshing-floor, construction of, 1. 178.
- Threshing-sledges, 1. 164.
- Thule, position of, 1. 30.
- Titans, the rebel, 1. 279, 280.
- Tithonns and Aurora, 1. 447.
- Tmolus, the mountain, 1. 56; 2. 98.
- Tragedy, ancient Greek, 2. 380.
- Training of vines, 1. 2; 2. 358-361.
- Trenches for vines, 2. 288.
- tribula* and *triboli*, derivations of, 1. 164.
- Triptolemus, legend of, 1. 19.
- tristis*, meanings of, 1. 75; 2. 126, 247.
- Tusser, the poet, quotations from, 1. 1, 53.
- uber*, meanings of, 2. 185, 234, 274.
- urere*, senses of, 1. 77, 92; 2. 55, 196.

INDEX.

- urgere*, intransitive, 1. 443.
urus or wild ox, 2. 374.
-us lengthened in *arsi*, 2. 5, 71.
ut, with indicative, 1. 56.
uva and *racemi*, distinguished, 2. 60.
vanus, etymology of, 1. 226.
 Varro, *de Re Rustica*, p. 7.
verber, literal sense of, 1. 309.
vertere, intransitive, 2. 33.
verutus, etymology of, 2. 168.
 Vesuvius, the mountain, 2. 224.
vigilare, used transitively, 1. 313.
 Vines :
 aspect of, 2. 298.
 training of, 1. 2 ; 2. 358-361.
 pruning of, 2. 401.
 Virgil :
 his art in the *Georgics*, pp. 11, 12.
 devotion to Augustus, pp. 16, 17.
 early life, p. 4.
 love of nature, 2. 475, 490 ;
 pp. 8, 12.
 patriotism, p. 14.
 study of Lucretius, pp. 7-10.
 versification, p. 10.
Virgultum and similar forms, 2. 3.
 Voices, mysterious, 1. 476.
Volcanus, = 'fire,' &c., 1. 295,
 297, 344.
Volemus, derivation of, 2. 88.
 Volsci, the, 2. 168.
volvere, &c. :
 intransitive, 1. 163, 479 ; 2. 33.
 special sense of, 2. 295.
vomis, for *vomer*, 1. 162.
 Vows made by sailors, 1. 436.
 Weather prognostics, 1. 351-423.
 Weaving, process of, 1. 285, 293.
 White bulls, in triumphs, 1. 217 ;
 2. 147.
 Wine, unfermented (*mustum*), 1.
 295 ; 2. 7.
 Worship, objects of rural, 1. 10-20,
 338-350 ; 2. 2-8, 393 ; pp. 9,
 15.
 Xenophon, his *Oeconomica*, p. 7.
 'Zeugma,' 1. 137.
 Zodiac, the, 1. 33.

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